

2005 • Vol. 52, No. 3

# PIONEER



SPECIAL ISSUE:  
A Tribute to the  
Prophet Joseph Smith

Published by the Sons of Utah Pioneers



# PIONEER

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### MISSION STATEMENT

The mission of the National Society of the Sons of Utah Pioneers is to preserve the memory and heritage of the early pioneers of the Utah Territory. We honor the pioneers for their faith in God; devotion to family; loyalty to church and country; hard work and service to others; courage in adversity; personal integrity; and unyielding determination.

The society also honors present day pioneers worldwide in many walks of life, who exemplify these same qualities of character. It is further intended to teach these same qualities to the youth who will be tomorrow's pioneers.

### COVER ART

Joseph in Nauvoo, 1840, by Ted Gorka, © by Intellectual Reserve, Inc. All Rights Reserved.



# President's Message

By J. Todd Olsen

This year as you know we traveled to Philadelphia for our annual Encampment. This was by invitation of our Harmony Chapter in conjunction with the 200th anniversary of the birth of the Prophet Joseph Smith.

The Encampment was well supported with over three hundred members and their spouses in attendance. Even though Mother Nature tried to dampen our spirits on Friday with two inches of rain, we were having too much fun to notice. Some of you were off to Valley Forge, Independence Hall, downtown Philadelphia, while our group was off to Mormon Hollow to see where the Prophet had preached and taught the Saints in the early days of the Church. One of our directors, Stewart Radmall had arranged for us to make a presentation of a plaque to commemorate that spot. There will be a complete Encampment report within the pages of this issue, so look there for more information.

One reason for the large attendance this year was a series of bus tours that were scheduled to follow the Encampment. While some of you were off to visit some of our country's early historical sights, the rest were visiting early Church history sights. For more than a week you were immersed in places that played a significant role in the early days of the Church and of this nation. You learned of events and the people that helped to shape this nation and this church.

July is the month we celebrate the arrival of the Saints into the Valley of the Great Salt Lake. The

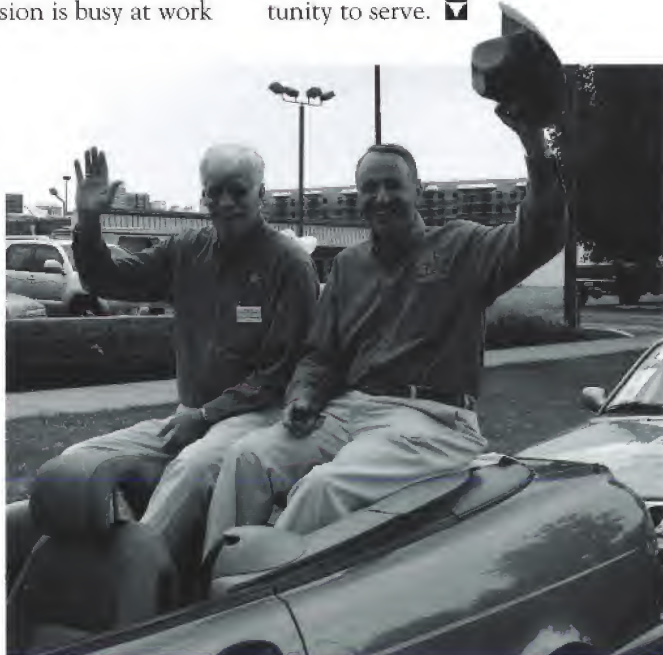
Days of '47 celebration lasts for the better part of the month. The Salt Lake Pioneer Chapter as usual did an outstanding job in the presentation of the Sunrise Service in the Assembly Hall. For the first time, the Youth Parade committee invited Grant Barton and me to ride in the Youth Parade (pictured below). We had a great time with the youth and hope they will invite us back next year. The Sons of Utah Pioneers was very well represented in the Days of '47 Parade with three entries. Our first entry was a trio of handcarts pulled by Institute students dressed in period costume representing the early pioneers. Our next entry was a reproduction of a float that my father, Nolan, drove from Nauvoo to Salt Lake City in 1947 to commemorate the centennial of the Saints entering the valley. Our third entry was our President Elect and his wife Marilyn riding in a convertible.

I would like to report that our self-study commission is busy at work going over our bylaws with a fine tooth comb. In the next issue of the *Pioneer Magazine*, I will make a report of their findings. There will also be a meeting scheduled for this fall with all of the chapter presidents to go over some things with them and

get their input about the recommendations made by the self study commission.

This issue is being devoted to the Prophet Joseph Smith with articles by various authors. Susan Easton Black has graciously consented to provide two featured articles in this issue. With over twelve million members of The Church of Jesus Christ of Latter-day Saints worldwide, I would have to believe that the prophecy about Joseph Smith doing more for the salvation of man than anyone save the Savior himself is being fulfilled today. A young lad born two centuries ago, Joseph Smith was destined to open this the Dispensation of the Fulness of Times and give the world an opportunity for eternal salvation.

A special thanks to Susan Lofgren and the magazine committee for all of their efforts to get this issue out in a timely manner. Thanks again for this opportunity to serve. ▀





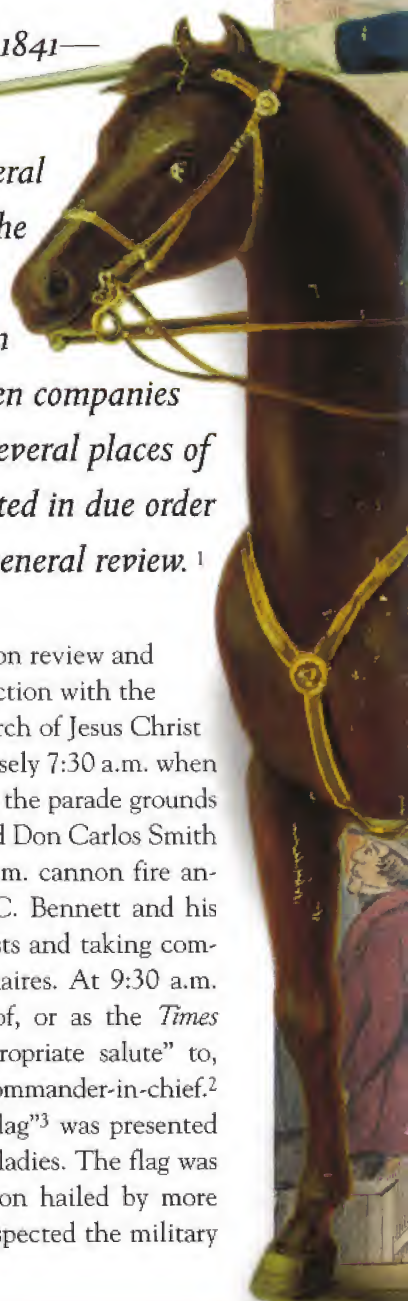
# The NAUVOO LEGION on Parade

by Susan Easton Black,  
professor of Church History and Doctrine,  
Brigham Young University

April 6, [Tuesday] 1841—

*At an early hour the several companies comprising the “Nauvoo Legion,” with two volunteer companies from Iowa Territory, making sixteen companies in all, assembled at their several places of rendezvous, and were conducted in due order to the ground assigned for general review.<sup>1</sup>*

This was the first Nauvoo Legion review and parade. It was held in conjunction with the 11th anniversary of The Church of Jesus Christ of Latter-day Saints. It began at precisely 7:30 a.m. when artillery fire announced the arrival at the parade grounds of Brigadier Generals Wilson Law and Don Carlos Smith and their respective cohorts. At 8 a.m. cannon fire announced that Major General John C. Bennett and his staff were being escorted to their posts and taking command of the 650 assembled Legionnaires. At 9:30 a.m. cannon blasts signaled the arrival of, or as the *Times and Seasons* reported “gave an appropriate salute” to, Lieutenant General Joseph Smith, commander-in-chief.<sup>2</sup> A silk national flag—“The 26-Star Flag”<sup>3</sup> was presented to General Smith by a delegation of ladies. The flag was respectfully received and the occasion hailed by more cannon fire. After General Smith inspected the military







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**SING THE NAUVOO LEGION.**



formation, nodding his approval, he ordered the Legionnaires to advance to the temple grounds.

General Smith led the military procession. Major General Bennett, Brigadiers Law and Smith, the aides-de-camp, and invited guests followed close behind. Then came the 2nd cohort (foot troops). In their wake marched military musicians under the apt baton of Captain Edward P. Duzette. As the band played, flags topped with brass-colored eagles were held aloft. The waving Legion flags,<sup>4</sup> the state flag of Illinois, and the famed red, white, and blue of the United States produced the desired effect—patriotic pride. None of the colorful banners garnered the surprise element as did the flag carried by the Legion Band. Although its size, 5'x4' was pretentious if not ostentatious, it was not size that caused the applauding crowd of eight thousand to pause. It was the single eye, symbolic of the all-seeing eye of God, that led onlookers to wonder aloud about the direction and purpose of the militia on parade. Only the entrance of the 1st cohort (horse troops) turned their gaze.

By noon, the military entourage had reached the temple grounds in Nauvoo. There Legion officers with their staffs formed an inner square while the infantry and cavalry formed an outer square. Distinguished guests stood between the soldiers. At this point, events of the day turned from military to religious. General Smith announced that Sidney Rigdon, a member of the First Presidency of the Church, would speak to the assembled audience. Rigdon spoke of the significance of laying cornerstones for a House of the Lord. He recalled crimes perpetrated against Latter-day Saints in Missouri and assured all present that in enduring “those scenes of tribulation, his confidence, his courage and his joy had been increasing instead of diminishing.” He cautioned exuberant Legionnaires “not to usurp authority, but to obey as they are commanded and directed; to honor, not the world, but Him that is alive and reigns.”<sup>5</sup>

Then, on cue, architects laid a cornerstone of the temple in its proper place. General Smith pronounced a benediction on the stone: “This principal corner stone in representation of the First Presidency, is now duly laid in honor of the Great God.” Rigdon added, “May the persons employed in the erection of this house be preserved from all harm while engaged in its construction.”<sup>6</sup> The



*Major General John C. Bennett*

assembled were then invited to adjourn for an hour as Legion officers scurried to make ready the afternoon events. Curious guests lingered near the temple grounds hoping that artillery fire, sword exercises, and a sham battle would follow. To their surprise, the afternoon hours were filled with the dedication of three more temple cornerstones. The final amen marked the close of the day's events. Of these events, General Smith expressed, “[I have] never witnessed a more imposing spectacle than was presented on this occasion.”<sup>7</sup>

Pleased with the outcome of the first parade, Legion officers planned another for July 3, 1841. On that date, soldiers again gathered at an early hour at the parade grounds. The difference in the gathering was the “spit and polished” look of the armaments they carried. General Smith took special notice of the imposing display of spears, lances, and bayonets. At this Independence Day celebration, Joseph Smith spoke of patriotism and revealed, “I would ask no greater boon, than to lay down my life for my country.” After his speech, ranking officers adjourned to the temple site, where a sumptuous feast was served for their enjoyment. Of that occasion, General Smith penned, “An elaborate dinner was got up in the grove, of which I partook, in company with the officers of the Legion.”<sup>8</sup>

### **Military Proficiency**

In 1842 the focus of the Nauvoo Legion parades shifted from pageantry, dedications, and elaborate dinners to drilling, field exercises, and sham battles. By that year, Legionnaires knew that their armaments must be “in the best possible condition.” Officers would not allow “deficiency [in privates to] be countenanced, overlooked, or suffered to pass without fine.”<sup>9</sup> Officers, too, spruced up. In addition, they were required to participate in mandatory drills two days before each parade. Among those who complied with the requirement was General Smith: “Friday, May 6, 1842, I attended the Legion officers' drill in the morning.”<sup>10</sup>

Feeling confident in his military prowess and that of the Legionnaires, General Smith invited state and local leaders to attend the May 7, 1842, parade. Responses to his invitation were encouraging. Among those who accepted was Judge Stephen A. Douglas. Douglas and thousands of other visitors streamed into Nauvoo before sunup on May 7, in wagons, carriages, skiffs, riverboats, and



steamers. Upwards of eleven thousand visitors stood near the parade grounds waiting for the military events to begin. They were not disappointed.

At 10 a.m. Major General Bennett made a grand entrance in his brightly colored uniform with plumb atop a chapeau. He took command of the soldiers and ordered them into formation. It was not until 1 p.m. that he dismissed the soldiers, advising them to make ready for a sham battle. At 3 p.m. Legionnaires took their positions on the battlefield. The 1st cohort was under the command of General Wilson Law and the 2nd under the direction of General Charles C. Rich. The sham battle that

followed had the trappings of a great contest. The one exception was Lieutenant General Smith, who declined to be an active participant in the battle. "General Bennett

**O**n July 3, 1841, the second parade for the Nauvoo Legion, "General Smith took special notice of the imposing display of spears, lances, and bayonets, [and] . . . the 'spit and polished' look of the armaments they carried."

next requested me to take my station in the rear of the cavalry, without my staff, during the engagement; but this was counteracted by Captain A. P. Rockwood, commander of my life guards, who kept close to my side," wrote Smith. "And if General Bennett's true feelings toward me are not made manifest to the world in a very short time, then it may be possible that . . . a short time will determine the point."<sup>11</sup> Believing that Bennett had tried to murder him, General Smith said, "Let John C. Bennett answer at the day of judgment, 'Why did you request me to command one of the cohorts, and also to take my position without my staff, during the sham battle, on the 7th of May, 1842,

where my life might have been the forfeit, and no man have known who did the deed?'"<sup>12</sup>

Whether Smith's dark premonitions were correct is debatable. But none question that the Nauvoo Legion had shown its applauding visitors that May day in Nauvoo that it had grown into a veritable army, ten times the size of the 59th Regiment of Hancock County. "We doubt whether the like was presented in any other city in the western country," remarked General Smith.<sup>13</sup>

Other parades in 1842–1843 echoed the confidence of the May parade. Whether on parade or the battlefield, soldiers of Nauvoo gave new meaning to a well-equipped and capable fighting militia. Unfortunately, such meaning did not sit well with onlookers who wanted just pomp and ceremony, not military prowess. To them, the Legion of Nauvoo had become a militia force to be feared. Hoping to keep their fears at bay, General Smith ordered all pomp, ceremony, and sham battles replaced with small company drills, company inspections, and company parades. As Legionnaires obeyed, conspicuously missing at their minor events was the commander-in-chief and his military staff. Of a company parade held on September 10, 1842, General Smith wrote, "This was the day for the training of the companies of the Nauvoo Legion; and lest I should be observed . . . I kept very still."<sup>14</sup> Without Joseph Smith reviewing the troops in his splendid military regalia, small parades attracted little attention. But of them, Smith penned, "Highly delighted."<sup>15</sup>

#### The Final Parades

It was not until June 18, 1844, that General Smith moved from the sidelines to once again take command of a large parade and "with my staff rode in front of the Legion,





marched up Main Street, and returned to our former parade ground.” This was the last parade Joseph Smith would lead. Nine days later, on June 27, he was murdered in Carthage, Illinois. Although Legionnaires sorely grieved his death, they did not end their parading. History records more parades, drills, and musterings held in the weeks following Smith’s death than in the preceding two years. From June 27 to July 7, 1844, Legionnaires daily drilled, exercised, and paraded as if their very lives and that of their loved ones depended upon their military skills. The *History of the Church* records, “The Legion paraded at the Masonic Hall field one day . . . then moved for drilling to ‘the ground near Spencer’s northeast of the Temple’” the next.<sup>16</sup>

When July mustering ended, many assumed that parading was over, but not so. On September 27, 1844, a visitor to Nauvoo, Thomas Ford, governor of Illinois, was handed the following invitation: “Sir: The review of the Nauvoo Legion will take place this day (September 28) at twelve p.m., at which time the commander-in-chief, with his staff, is respectfully solicited to accept an escort from the Legion and be present at the review.”<sup>17</sup> The surprised governor accepted.

At the final Legion parade, Brigham Young wore the uniform of the late Lieutenant General Joseph Smith. From Smith’s ornate sword to his favorite horse, “Jo Duncan,” Young mirrored his slain predecessor. As he reviewed the soldiers, “the governor, General J. J. Hardin and staff” looked on. Legionnaires made a credible and soldier-like appearance with but one notable flaw. The soldiers did not carry weapons.<sup>18</sup> Parading without arms was a deliberate attempt to put the governor on notice that his order to surrender three cannons and 220 small arms on June 24, 1844, had crippled them in fulfilling their role as a state-sanctioned militia. Few Legionnaires at this, their last parade, walked with heads held high and even fewer recalled the boastful days when Hosea Stout’s poem of greatness applied:

*They’ll find that Illinois firm in her place will stand,  
And, faithfully, sustain us, in peace upon her land.  
They’ll find that she doth sanction, all that we  
want to do  
And, especially she’ll strengthen the “Legion of  
Nauvoo.”*<sup>19</sup> ▼

*Visuals:* General Joseph Smith Addressing the Nauvoo Legion by Robert Campbell and inset detail from Nauvoo Legion Benevolent Association Banner by Danquart A. Weggeland (2–3), Major General John C. Bennett (4), Legion sword (5), Nauvoo Legion Snare Drum, ca. 1860 (6), © by Intellectual Reserve, Inc., courtesy Museum of Church History and Art.

## Notes

- 1 Joseph Smith, *History of The Church of Jesus Christ of Latter-day Saints*, 7 vols. (Salt Lake City: Deseret Book Company, 1980), 4:326–27.
- 2 *Times and Seasons*, 1839–1846 [Nauvoo, Illinois] 2, no. 12, April 15, 1841.
- 3 On July 4, 1837, “The 26-Star Flag” became the official flag of the United States. Four Presidents served under its banner—Martin Van Buren (1837–1841), William Henry Harrison (1841), John Tyler (1841–1845), and James Polk (1845–1849).
- 4 An exact description of the Nauvoo Legion flag (1841–1845) is not available. The Legion flag of the 1850s had thirteen stars and stripes, symbolic of the United States flag.
- 5 Smith, *History of the Church*, 4:328.
- 6 *Ibid.*, 4:329.
- 7 *Ibid.*, 4:331.
- 8 *Ibid.*, 4:382.
- 9 *Ibid.*, 4:502; *Times and Seasons*, February 15, 1842.
- 10 Smith, *History of the Church*, 5:3.
- 11 *Ibid.*, 5:4.
- 12 *Ibid.*
- 13 *Ibid.*, 4:382.
- 14 *Ibid.*, 5:161.
- 15 *Ibid.*, 6:34.
- 16 Bishop J. H. Hale, 88–91, as cited in Glen M. Leonard, *Nauvoo: A Place of Peace, a People of Promise* (Salt Lake City: Deseret Book Company, 2002), 118.
- 17 Smith, *History of the Church*, 7:277.
- 18 See *Journal of the Illinois State Historical Society* 50, no. 4 (Winter 1957): 398.
- 19 “Legion of Nauvoo,” *Journal History of the Church*.





# Joseph Smith Jr.

*“Joseph Smith the Prophet and seer of the Lord, has done more, save Jesus only, for the salvation of men in this world, than any other man that ever lived in it.” —D&C 135:3*

by Grant E. Barton

## APPEARANCE:

- 6 feet, 200 pounds, well-built, athletic and active.
- Light complexion, wavy light auburn hair, prominent nose, blue eyes, light beard.

## CHARACTER:

- **Faithful.** Arrested 39 times, 6 months in jail, 3 times driven from homes.
- **Leader.** Josiah Quincy (later mayor of Boston) wrote that he may well be the 19th-century American “who exerted the most powerful influence upon the destinies of his countrymen.”
- **Speaker.** Could convince almost anyone once he got their ear.
- **Compassionate.** Healed dozens of people and arranged blessings for others.
- **Courageous.** Underwent leg surgery without anesthetic as a young child.
- **Cheerful & Optimistic.** When mobs threatened to “drive the Mormons to hell,” Joseph replied: “If they do, we’ll turn the devil out and make a heaven of it.”

## ACCOMPLISHMENTS:

- **Translator.** Translated and published two books of ancient scripture, the Book of Mormon and the Book of Abraham. This he did without corrections.
- **Revelator.** Received clear answers to the greatest questions of the soul: What is God like? What happens after I die? What is the purpose of life?
- **Publisher.** Published the revelations as the Doctrine & Covenants and the book of Moses.
- **Missionary.** Traveled over 1500 miles—much on foot—on 14 short-term missions.
- **President of the Church.** Membership grew from 6 to 42,000 in 14 years.
- **Prophet.** Foretold the Civil War, the destiny of the Church, the future of many individuals, and hundreds of other events, including his martyrdom.
- **City Planner.** The City of Joseph (Nauvoo) was the model for 350 other cities and towns.
- **Mayor of Nauvoo.** The city of Nauvoo was larger than Chicago at that time.
- **Historian.** Compiled 3,000 pages of Church history.
- **Author.** Wrote numerous articles and was editor of the *Times and Seasons* newspaper.
- **Temple Designer.** Designed Kirtland, Nauvoo, and Jackson County temples.
- **Military Leader.** As Lieutenant-General in the Illinois State Militia, commanded 5,000 troops.
- **U.S. Presidential Candidate.** His platform was to make prisons “seminaries of learning”; to abolish slavery by making government payments of slave owner; to establish a national system of banks; and to reduce the pay of congressmen.
- **Educator.** Established several schools and a university.
- **Family man.** Devoted to his wife and family, personally caring for them when sick, and playing with his children and friends.

**Who was Joseph Smith?** A translator, revelator, missionary, Church president, Prophet, city planner, mayor, historian, author, temple designer, military leader, educator, missionary, Presidential candidate, and devoted family man—all before his 39th birthday! ▣

My Servant Joseph © by Liz Lemon Swindle, courtesy Foundation Arts, American Fork, Utah. All rights reserved.



# Pioneer Spotlight

Several years ago, the mother of Karen Peterson Stevens passed away and the family finished clearing out her home. Karen gathered up the last of the scattered papers about to be thrown away from the floor of her mother's garage and stored them away in a box. While settling affairs before leaving to serve a mission in Texas with her husband, Karen came across this box of her mother's papers and discovered a priceless journal entry of her great-great grandmother, Matilda E. Loveless—almost tossed away!



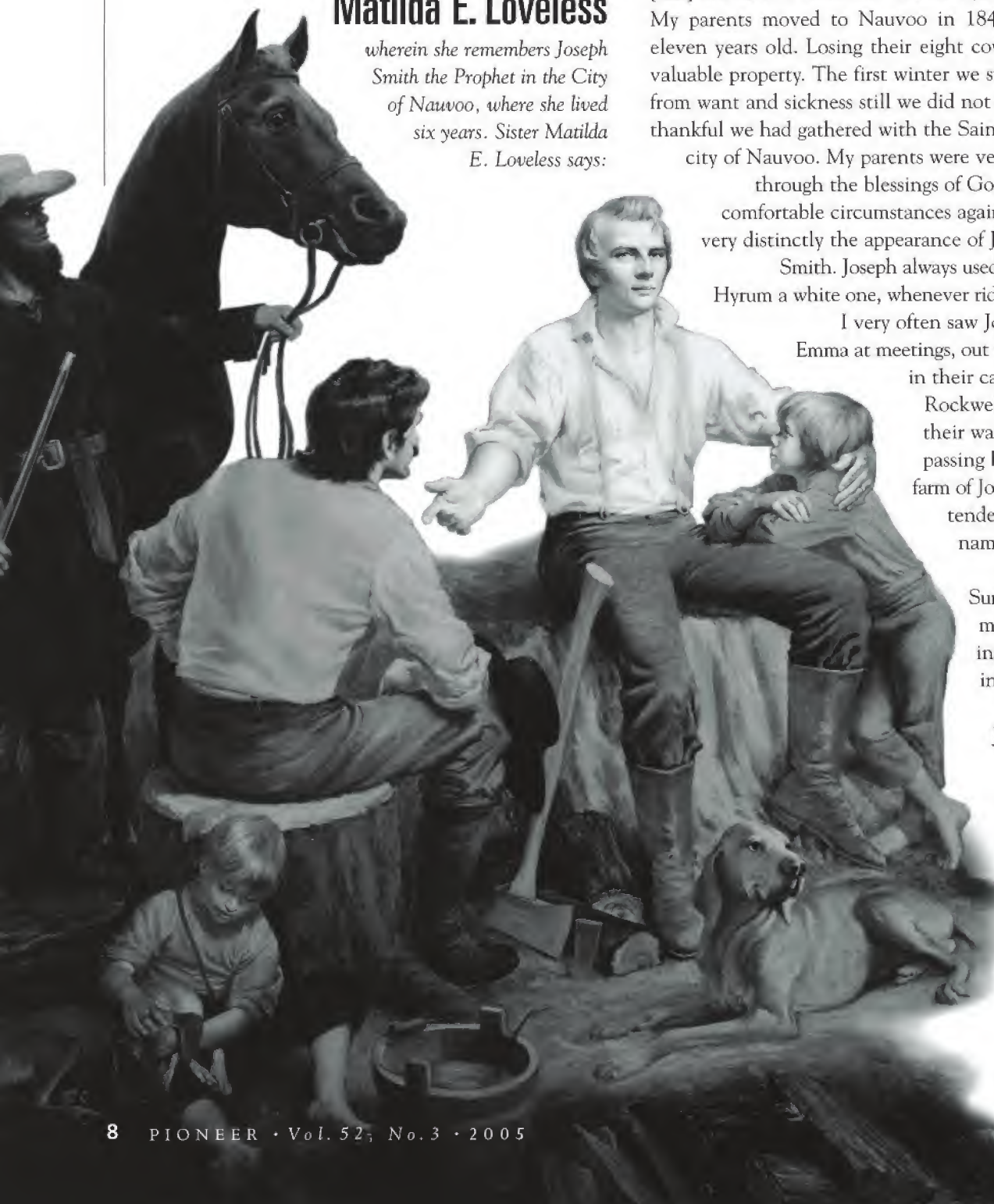
## A few incidents in the life of **Matilda E. Loveless**

*wherein she remembers Joseph Smith the Prophet in the City of Nauvoo, where she lived six years. Sister Matilda E. Loveless says:*

I am the daughter of James and Cynthia McClellan [and] was born in Nashville Tennessee, December 15, 1829. My parents moved to Nauvoo in 1840 the year I was eleven years old. Losing their eight cows and other very valuable property. The first winter we suffered very much from want and sickness still we did not murmur, but were thankful we had gathered with the Saints in the beautiful city of Nauvoo. My parents were very industrious and through the blessings of God we were soon in comfortable circumstances again. I can remember very distinctly the appearance of Joseph and Hyrum Smith. Joseph always used a black horse and Hyrum a white one, whenever riding on horse back.

I very often saw Joseph and his wife Emma at meetings, out walking and riding in their carriage with Porter Rockwell as coachman on their way to Joseph's farm, passing by our house. This farm of Joseph's was superintended by a man whose name was Lott.

I always attended Sunday School in the morning, and meeting in the afternoon in a grove near the Nauvoo Temple. Joseph was usually present. My happiest childhood remembrances are those spent in Sunday School, and many scriptural passages I learned at that time.





I remember, often seeing Emma Smith singing in the choir.

At one time while attending meeting it was raining very fast, I was holding an umbrella and it seemed that Joseph had been absent a few meetings and at this time was speaking very powerfully and every body was so interested that they did not notice the storm.

At one time Joseph was taken to Carthage for treason and on his release Emma and many of the brethren and sisters left Nauvoo on horse back to go and meet Joseph. On their return Joseph came in a carriage, while I together with many other children were very much interested in the return of our prophet and great rejoicings were among the people. The feelings of the people when Joseph returned after having been arrested, cannot be described for it was heavenly. Down on the flat a place south from the City of Nauvoo, I often seen the brethren drill and Joseph taking head. I can remember Emma being present at these military drills.

How well I can remember being very pleased when my mother would let me take father's dinner to him while he worked on the Nauvoo Temple. I seemed to understand the importance and Holiness of that building and father was always so pleased to have we children come with his dinner and would tell us about the Temple of God he was assisting to build, being a blacksmith, he had a shop nearby where he worked when necessary and then all kind of labor. I can remember my father coming home in the night (having been on guard) to make bullets in our fire-place. In those days we were always in dread of the mobs. Father occasionally wore a red coat and we children spoke of father as belonging to the red coat company. I was present when the capstone was placed on the Nauvoo Temple and remember the rejoicing of the people also the song that was composed for the occasion. In those days we children would work and do anything so as to have the privilege of meeting in the gathering of the Saints, our very soul was enthused over the Gospel, we delighted in understanding all that was said and done in the Church.

I was present at the dedication of the Nauvoo Temple, the day my brother William and parents received their endowments; on their return home, how happy, they were over receiving these blessing and they spoke to me about having my endowments, but I said "No!" I will wait until I am married, which I did. I was present and heard Joseph speak to the Indians on the lawn by the old white house right across the street from the Mansion house; many Indians were seated around other standing. Many of the people of Nauvoo were present. I have many a time drank

water from the well at Carthage Jail where Joseph lay when the man wanted to strike his head off and was prevented by the light from heaven. My father owned a farm beyond Carthage so we would stop and get a drink from this well when going to our farm as the water was very cool and fresh, but never drank there after the prophet's death.

The last time I saw Joseph, was the day he delivered his last public address when he said "I call upon God and Angels to witness that I have unsheathed my sword with a firm and unalterable determination that these people shall have their legal rights and shall be protected from mobs, violence or my blood shall be spilt upon the ground like water and my body consigned to the silent tomb."

I can remember so well that day it looked so cloudy as though it would storm so my mother sent me to my father with his coat, I remember so well the scene and how attentive my father was to the remarks of Joseph, so I listened and became equally so.

The day that word came, Joseph and Hyrum were killed I shall never forget the confusion among the people. A number of we children ran to the cornfield and prayed for the safety of our parents. I saw the murdered bodies of Joseph and Hyrum laying in state in the Mansion house. I saw the coat and the clothing Joseph and Hyrum wore when killed also the pillow that Hyrum's head rested on and the stains from the wound on his face. Even now I can not think of that sight but with the most terrible feelings. I was present at the meeting held in the grove when Brigham stood up and spoke with the voice of Joseph and his very appearance was like Joseph's and with one voice of Joseph and with one voice the people sustained Brigham Young as their leader. The feelings that thrilled my soul gave me testimony of the truth of this gospel that has never left me and has sustained me through many trials for I learned then, and know God is leading this church and this testimony I can bear to the whole world if needs be.

We moved with the Saints to Council Bluff where I was married to James W. Loveless in 1847. I attended the party that was given to the Mormon Battalion and danced there for the first time. I had two children before crossing the plains arriving in Utah in 1851.

*Sister Loveless was the mother of ten children, two sons and eight daughters. Her grandchildren: 66; her great grandchildren: 56; her great, great grandchildren, her living descendants of today are 111. She joined the Relief Society in 1868 and was one efficient worker.*

*Matilda E. Loveless, after passing through all the hardships of pioneer life, died 1 March 1909 in Provo City, died as she had lived, a faithful Latter-day Saint. ▀*



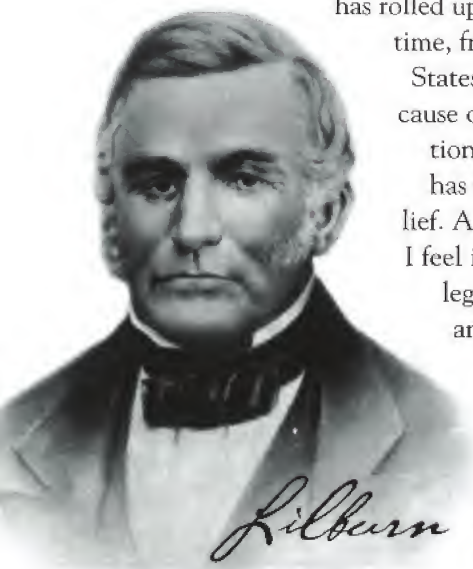
# FOR THE *Protection* OF *Injured Innocence*

## JOSEPH SMITH'S PRESIDENTIAL CAMPAIGN

by Tiffany Taylor, undergraduate student, history major, Brigham Young University, and Susan Easton Black, professor of Church History and Doctrine, Brigham Young University

**T**he political issues facing the nation in the presidential campaign of 1844 were so riveting and hard hitting that few remember Joseph Smith, founder of The Church of Jesus Christ of Latter-day Saints, took part in the melee. His was a late entrance into the political scene, having not been nominated for President of the United States until 29 January 1844.<sup>1</sup> Starting his campaign months behind hopeful candidates Van Buren, Polk, Clay, and Calhoun was a disadvantage to Smith, but it did not deter him from throwing his hat into the political arena. Said Smith: "I would not have suffered my name to have been used by my friends on any wise as President of the United States, or candidate for that office, if I and my friends could have had the privilege of enjoying our religious and civil rights as American citizens, even those rights which the Constitution guarantees unto all her citizens alike. But this as a people we have

been denied from the beginning. Persecution has rolled upon our heads from time to time, from portions of the United States, like peals of thunder, because of our religion; and no portion of the Government as yet has stepped forward for our relief. And in view of these things, I feel it to be my right and privilege to obtain what influence and power I can, lawfully, in the United States, for the protection of injured innocence."<sup>2</sup>



*Lilburn W. Boggs*

As Smith's fledgling campaign took shape, his platform expanded from a self-interest in helping his people to assisting all who suffered from oppression. His statement, "I am always ready to die for the protection of the weak and oppressed in their just rights" best reflects his expansive view and desire to rectify ills within the American society.<sup>3</sup> To Smith, topping the list of ills was the October 27, 1838, extermination order issued by Missouri Governor Lilburn W. Boggs. The order reads: "The Mormons must be treated as enemies, and must be exterminated, or driven from the State, if necessary for the public peace."<sup>4</sup> A direct outcropping of the order was the shameful driving of Latter-day Saints from their homes and lands in western Missouri. To Joseph Smith, such driving was a blatant violation of the Fifth Amendment, which guarantees that no citizen shall "be deprived of life, liberty, or property, without due process of law."<sup>5</sup>

Joseph wrote letters to contending presidential hopefuls John C. Calhoun, Lewis Cass, Richard M. Johnson, Henry Clay, and Martin Van Buren asking if they would seek redress for crimes committed against Latter-day Saints, if elected president. Only Cass, Calhoun, and Clay replied. Clay suggested that the Mormons migrate approximately two thousand miles away from Illinois to Oregon and seek justice from Native Americans. Provoked by the thoughtless suggestion, Joseph Smith penned, "I hate the imbecility of American statesmen; I detest the shrinkage of candidates for office from pledges and responsibility." To Henry Clay, Smith retorted, "If you have possessed any patriotism, it has been veiled by your popularity. . . . Blind charity and dumb injustice never do much towards alleviating the wants of the needy; but straws show which way the wind blows."<sup>6</sup>

Angered by the frivolous responses to his sincere question, Joseph said, "If I ever get into the presidential chair . . . I will protect the people in their rights and liberties."<sup>7</sup> "We have had democratic presidents: whig presidents; a pseudo democratic whig president; and now it is

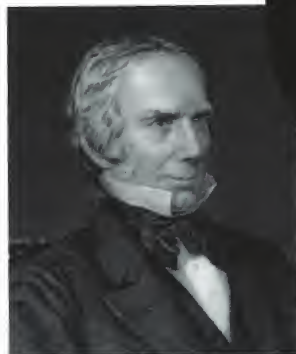






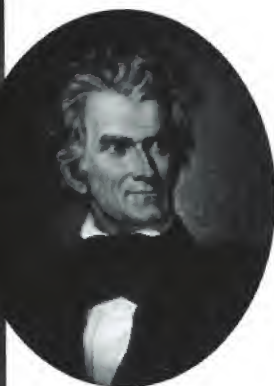


Martin Van Buren



Henry Clay

Center: Pages 9 and 10 of Joseph Smith's "Views of the Powers and Policy of the Government of the United States" presidential platform.



John C. Calhoun

time to have a president of the United States"—that man is Joseph Smith Jr.<sup>8</sup>

### Campaign Platform

On February 7, 1844, Joseph Smith published "General Smith's Views of the Powers and Policy of the Government of the United States." "Make HONOR the standard with all men" was his political motto.<sup>9</sup> While his presidential platform took many facets, none was more important to Joseph than a proposed amendment to Article IV, Section 4 of the Constitution. Article IV reads: "The United States shall guarantee to every State in this Union a Republican Form of government, and shall protect each of them against Invasion; and on Application of the Legislature, or of the Executive (when the Legislature cannot be convened) against domestic violence."<sup>10</sup> Although desiring to amend the Constitution, Smith assured potential voters, "I am the greatest advocate of the Constitution of the United States of America. It has but this one fault. Under its provision, a man or a people who are able to protect themselves can get along well enough; but those who have the misfortune to be weak or unpopular are left to the merciless rage of popular fury."<sup>11</sup> For example, "the governor himself may be a mobber, and instead of being punished, as he should be for murder and treason, he may destroy the very lives,

[ 9 ]

lation, will do more business than the army that now occupy the halls of the National Legislature. Pay them two dollars and their board per diem; (except Sundays,) that is more than the farmer gets, and he lives honestly. Curtail the offices of government in pay, number, and power, for the Philistine lords have shorn our nation of its goodly locks in the lap of Delilah.

Petition your state legislatures to pardon every convict in their several penitentiaries: blessing them as they go, and saying to them in the name of the Lord, *go thy way and sin no more*. Advise your legislators when they make laws for larceny, burglary or any felony, to make the penalty applicable to work upon roads, public works, or any place where the culprit can be taught more wisdom and more virtue; and become more enlightened. Rigor and seclusion will never do as much to reform the propensities of man, as reason and friendship. Murder only can claim confinement or death. Let the penitentiaries be turned into seminaries of learning, where intelligence, like the angels of heaven, would banish such fragments of barbarism: Imprisonment for debt is a meaner practice than the savage tolerates with all his ferocity. "Amor vincit omnia." Love conquers all.

Petition also, ye goodly inhabitants of the slave states, your legislators to abolish slavery by the year 1850, or now, and save the abolitionist from reproach and ruin, infamy and shame. Pray Congress to pay every man a reasonable price for his slaves out of the surplus revenue arising from the sale of public lands, and from the deduction of pay from the members of Congress. Break off the shackles from the poor black man, and hire him to labor like other human beings; for "an hour of virtuous liberty on earth, is worth a whole eternity of bondage!" Abolish the practice in the army and navy of trying men by court martial for desertion; if a soldier or marine runs away, send him his wages, with this instruction, that *his country will never trust him again; he has forfeited his honor*. Make HONOR the standard with all men: be sure that good is rendered for evil in all cases: and the whole nation, like a kingdom of kings and priests, will rise up in righteousness: and be respected as wise and worthy on earth: and as just and holy for heaven, by Jehovah the author of perfection. More economy in the national and state governments, would make less taxes among the people: more equality through the cities, towns and country, would make less distinction among the people; and more honesty and familiarity in societies, would make less hypocrisy and flattery in all branches of the community; and open, frank, candid, decorum to all men, in this boasted land of liberty, would beget esteem, confidence, union and love; and the neighbor from any state, or from any country, of whatever color, clime or tongue, could rejoice when he puts his foot on the sacred soil of freedom, and exclaim: the very name of "*American*," is fraught with *friendship*! Oh! then, create confidence! restore freedom! break down slavery! banish imprisonment for debt, and be in love, fellowship and peace with all the world! Remember that honesty is not subject to law: the law was made for transgressors: wherefore a Dutchman might exclaim: *Ein ehrlicher name ist besser als Reichthum*, (a good name is better than riches.)

For the accommodation of the people in every state and territory, let Congress shew their wisdom by granting a national bank, with branches in each state and territory, where the capital stock shall be held by the nation for the mother bank: and by the states and territories, for the branches: and whose officers and directors shall be elected yearly by the people with wages

rights and property he should protect." Joseph concluded, "Give every man his constitutional freedom, and the president full power to send an army to suppress mobs."<sup>12</sup>

Smith's other platform proposals were not directly aimed at "protection of injured innocence."<sup>13</sup> Joseph advocated, "Let the penitentiaries be turned into seminaries of learning."<sup>14</sup> Abolition of slavery by 1850 with monetary compensation to slaveholders by the sale of public lands was Smith's answer to the slavery problem in America. "Reduce Congress at least one half," he proposed. "Pay them two dollars and their board per diem," he advised,



at the rate of two dollars per day for services: which several banks shall never issue any more bills than the amount of capital stock in her vaults and the interest. The nett gain of the mother bank shall be applied to the national revenue, and that of the branches to the states and territories' revenues. And the bills shall be par throughout the nation, which will mercifully cure that fatal disorder known in cities, as *brokerage*; and leave the people's money in their own pockets.

Give every man his constitutional freedom, and the president full power to send an army to suppress mobs; and the states authority to repeal and impugn that relic of folly, which makes it necessary for the governor of a state to make the demand of the president for troops, in cases of invasion or rebellion. The governor himself may be a mobber and, instead of being punished, as he should be for murder and treason, he may destroy the very lives, rights, and property he should protect. Like the good Samaritan, send every lawyer as soon as he repents and obeys the ordinances of heaven, to preach the gospel to the destitute, without purse or scrip, pouring in the oil and the wine: a learned priesthood is certainly more honorable than "*an hireling clergy*."

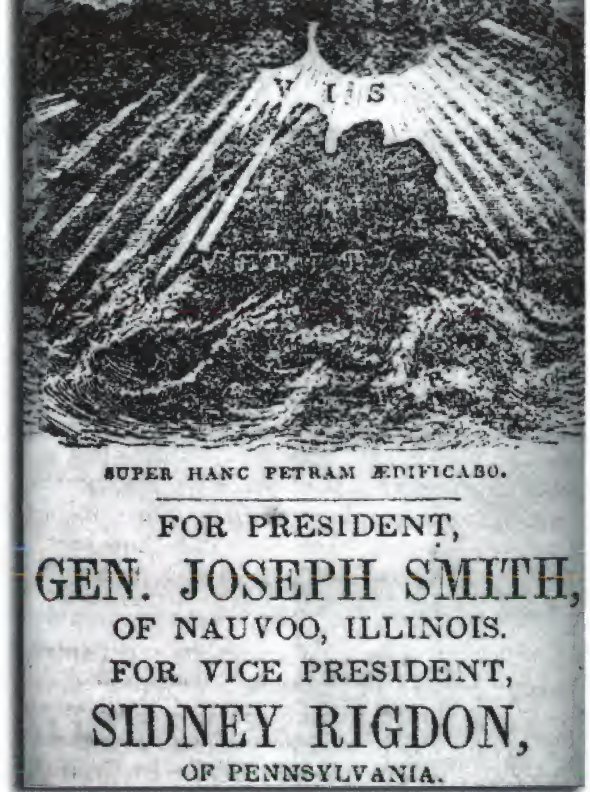
As to the contiguous territories to the United States, wisdom would direct no tangling alliance: Oregon belongs to this government honorably, and when we have the red man's consent, let the union spread from the east to the west sea; and if Texas petitions Congress to be adopted among the sons of liberty, give her the right hand of fellowship; and refuse not the same friendly grip to Canada and Mexico: and when the right arm of freemen is stretched out in the character of a navy, for the protection of rights, commerce and honor, let the iron eyes of power, watch from Maine to Mexico, and from California to Columbia; thus may union be strengthened, and foreign speculation prevented from opposing broadside to broadside.

Seventy years have done much for this goodly land; they have burst the chains of oppression and monarchy; and multiplied its inhabitants from two to twenty millions; with a proportionate share of knowledge: keen enough to circumnavigate the globe; draw the lightning from the clouds: and cope with all the crowned heads of the world.

Then why? Oh! why! will a once flourishing people not arise, phoenix like, over the cinders of Martin Van Buren's power; and over the sinking fragments and smoking ruins of other catamount politicians; and over the wind-falls of Benton, Calhoun, Clay, Wright, and a caravan of other equally unfortunate law doctors, and cheerfully help to spread a plaster and bind up the *burnt, bleeding wounds* of a sore but blessed country? The southern people are hospitable and noble: they will help to rid so free a country of every vestige of slavery, when ever they are assured of an equivalent for their property. The country will be full of money and confidence, when a national bank of twenty millions, and a state bank in every state, with a million or more, gives a tone to monetary matters, and make a circulating medium as valuable in the purses of a whole community, as in the coffers of a speculating banker or broker.

The people may have faults but they never should be trifled with. I think Mr. Pitt's quotation in the British Parliament of Mr. Prior's couplet for the husband and wife, to apply to the course which the king and ministry of England should pursue to the then colonies, of the now United States, might be

adding, "that is more than the farmer gets, and he lives honestly." Establish a national bank with "branches in each state and territory, where the capital stock shall be held by the nation for the mother bank: and by the states and territories, for the branches" was Smith's answer to the financial woes of society. He advised a "judicious tariff" that benefits the "four main pillars of prosperity"—agriculture, manufacturing, navigation, and commerce. He proposed "annexation of Texas and expansion into the far West." Lest any doubt the sincerity of his expanded platform, Joseph closed his "Views of the Powers and



Above: Joseph Smith's campaign advertisement.

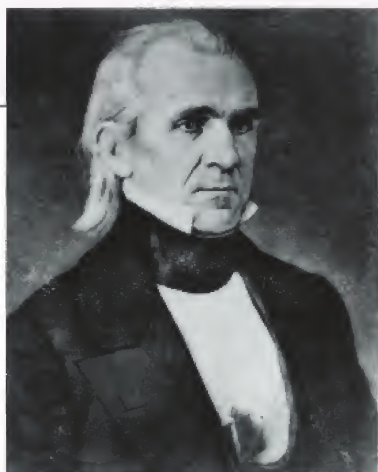
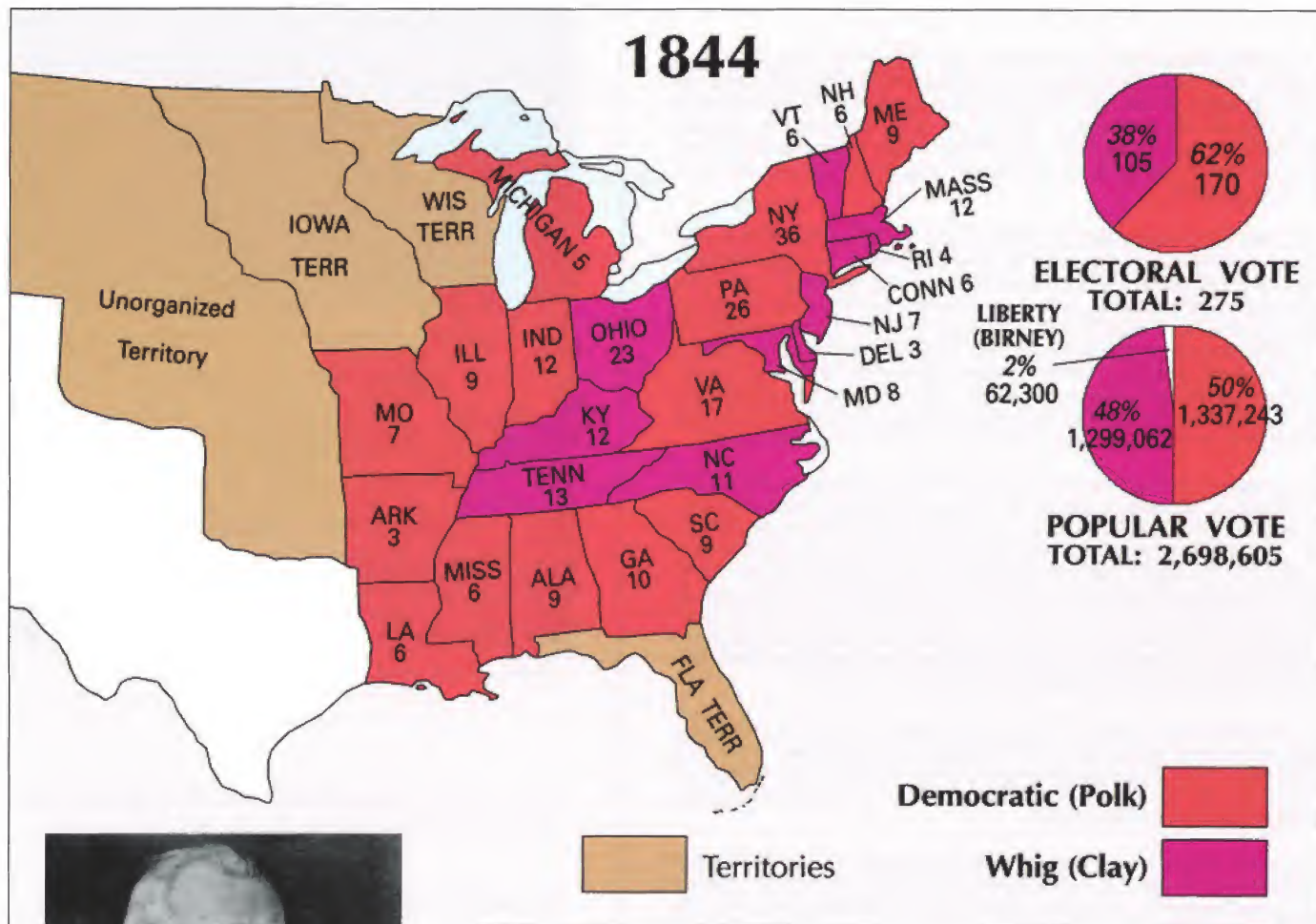
Policy of the Government" with the promise, "I am a friend of virtue, and of the people."<sup>15</sup>

#### Campaign Success

"I have been conversant with the great men of the age; and, last of all I feel that I have met with the greatest, in the presence of . . . General Joseph Smith," wrote one voter. "General Smith is the nation's man, and the man who will exalt the nation."<sup>16</sup> A straw poll taken aboard the St. Louis steamer *Osprey* revealed that Joseph received more votes from passengers than either Martin Van Buren or Henry Clay. "General Joseph Smith, the acknowledged modern Prophet," reported the St. Louis *Organ* newspaper, "from the common mode of testing the success of candidates for the Presidency, to wit, by steamboat elections, HE [Smith] WILL BEAT ALL THE OTHER ASPIRANTS TO THAT OFFICE TWO TO ONE!"<sup>17</sup>

Of the twenty-six states voting in 1844, the electoral vote of Illinois, a toss-up state for the Whigs and Democrats, was pivotal to winning the election. Joseph Smith was to play a key role in Illinois's presidential choice, the reason being, on December 31, 1843, Latter-day Saints residing in the greater Nauvoo area numbered 25,980.<sup>18</sup> Putting that number in context, Washington D.C. at the time had a populace of 23,364 and St. Louis, 16,469 residents.<sup>19</sup> As mayor of Nauvoo, Lieutenant General of the Nauvoo Legion, religious leader of a people





In 1844 James K. Polk wins the 1844 presidential election by a narrow popular vote.

who would vote as a block, Smith's political sway would have been felt in the ballot box had not tragic events prevented his campaign from gaining the needed momentum to propel him into the White House.

Were Smith's words, "if I lose my life in a good cause I am willing to be sacrificed on the altar of virtue, righteousness and truth, in maintaining the laws and Constitution of the United States, if need be, for the general good of mankind," a hint of storm clouds awaiting him?<sup>20</sup> Was his belief that "men whom God inspired to make inventions, improvements and discoveries for the improvement of man generally . . . will be opposed and persecuted by the ones their works are designed to benefit and bless" a foreboding

of tragic events in the offing?<sup>21</sup> Perhaps they were, for on June 27, 1844, at a jail in Carthage, Illinois, Joseph and his brother Hyrum were killed by an unruly mob. Joseph Smith was the first candidate for President of the United States to be murdered during a presidential campaign.

Although Smith was not a contender when the ballots were counted, some of the changes he advocated were later incorporated into the fabric of the nation. Prison reform, abolishment of slavery, a national currency, and annexation of Texas are but a few.

Perhaps more important to Latter-day Saints worldwide was the implementation of protection and an apology for injured innocence in days gone by. On June 25, 1976, Governor Christopher S. Bond of Missouri "formally rescinded" the extermination order and expressed personal regret "for the injustice and undue suffering which was caused by [the] 1838 order."<sup>23</sup> On August 10, 1956, the Office of the Law Revision Counsel of the United States House of Representatives added "Title 10, Section 333" to the United States Code. This title grants "the President of the United States power to use military force in any situation he deems necessary to suppress, in a State, any insurrection, domestic violence, unlawful



combination, or conspiracy [if] any part or class of its people is deprived of a right, privilege, immunity, or protection named in the Constitution . . . and the constituted authorities of that State are unable, fail, or refuse to protect that right, privilege, or immunity, or to give that protection.”<sup>24</sup>

On March 24, 2004, members of the Illinois House of Representatives considered a resolution that called for a formal apology to Latter-day Saints for injustices committed over 150 years ago against their forebears in Illinois. The resolution spoke of “the biases and prejudices of a less enlightened age in the history of the State of Illinois [which] caused untold hardship and trauma for the community of Latter-day Saints by the distrust, violence, and inhospitable actions of a dark time in our past. . . . We acknowledge the disparity of those past actions and suspicions, regretting the expulsion of the community of Latter-day Saints, a people of faith and hard work; and be it further resolved, that we ask the pardon and forgiveness of the community of Latter-day Saints for the misguided efforts of our citizens, Chief Executive and the General Assembly in the expulsion of their Mormon ancestors from the gleaming city of Nauvoo and the State of Illinois.”<sup>25</sup>

The passed resolution expressed “regret for the violence that drove the Mormons out of the state in 1846.”<sup>26</sup>

## Conclusion

Much has changed since Joseph Smith entered the political arena with fresh ideas and bold resolves. Joseph was not a professional politician and knew little of back-room politics. What he knew and advocated was the need to “plead the cause of injured innocence.”<sup>27</sup> Although cut short in his bid for the presidency, Joseph Smith never compromised this political stance. His race to the White House was not mere rhetoric. It had purpose and the backing of his followers. Unfortunately, it has been obscured by the political fray of 1844 that set in motion events that only a Civil War could solve. ■

*Visuals:* The Prophet Joseph Smith attributed to Danquart A. Weggeland (11), © by Intellectual Reserve, Inc., courtesy Museum of Church History and Art. Van Buren, Calhoun, Clay (12) and Polk (14), courtesy Library of Congress. Christopher Bond (15), [www.answers.com/topic/kit-bond](http://www.answers.com/topic/kit-bond). Joseph Smith campaign advertisement, platform pages and map (12–14) courtesy the author.



## On June 25, 1976, Governor Christopher S. Bond of Missouri signed an executive order rescinding the Extermination Order issued by Governor Lilburn Boggs on October 27, 1838.

## Notes

1 Joseph Smith was nominated by the Quorum of the Twelve Apostles on January 29, 1844, in Nauvoo, Hancock County, Illinois. Joseph Smith, *History of The Church of Jesus Christ of Latter-day Saints*, 7 vols. (Salt Lake City: Deseret Book, 1980), 6:187–88.

2 Ibid., 6:210–11.

3 Ibid., 6:56–57.

4 Ibid., 3:175.

5 Constitution of the United States of America, 5th Amendment. In 1839, Joseph Smith led a delegation to the nation’s capital seeking redress from President Martin Van Buren for lands unjustly taken from Latter-day Saints in western Missouri. To Smith’s dismay, President Van Buren exclaimed, “Gentlemen, your cause is just, but I can do nothing for you.” Smith, *History of the Church*, 4:80.

6 Joseph Smith to Henry Clay, 13 May 1844, Nauvoo, Illinois, as cited in *Times and Seasons* [Ebenezer Robinson and Don Carlos Smith, November 1839–February 1846, Nauvoo, Illinois] 5 (1 June 1844): 544–48.

7 *Church History in the Fulness of Times* (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1989), 269.

8 Joseph Smith, “General Smith’s Views of the Power and Policy of the Government of the United States” (Nauvoo, Ill.: John Taylor, 1844), 11.

9 Ibid., 10.

10 Constitution of the United States, Article IV, Section 4.

11 Smith, *History of the Church*, 6:56–57.

12 Smith, “Views of the Power,” 10.

13 Smith, *History of the Church*, 6:210–11.

14 Ibid., 6:205.

15 A central issue in the 1844 campaign was the annexation of Texas. Whigs and Democrats were fiercely divided over the issue. Whigs were opposed to admitting Texas into the Union as a slave state. Southern-influenced Democrats were strongly in favor of the annexation. Smith, “Views of the Power,” 5, 8–10, 12.

16 Smith, *History of the Church*, 6:269–70.

17 St. Louis *Organ* editorial, as cited in Smith, *History of the Church*, 6:361.

18 2005 *Church Almanac: The Church of Jesus Christ of Latter-day Saints* (Salt Lake City: Deseret News, 2004), 632.

19 United States Federal Census, 1840.

20 Smith, *History of the Church*, 6:210–11.

21 *Young Woman’s Journal*, 4, no. 7 (Salt Lake City: Juvenile Instructor, April 1893): 321.

22 Thomas A. Bailey, Elizabeth Cohen, David M. Kennedy, and Mel Piehl, *The Brief American Pageant: A History of the Republic*, 5th ed. (Boston: Houghton Mifflin Company, 2000), 253.

23 See *Encyclopedia of Latter-day Saint History*, ed. Donald Q. Cannon, Richard O. Cowan, and Arnold K. Garr (Salt Lake City: Deseret Book, 2000), 351.

24 Committee on Armed Services of the House of Representatives, “Section 333,” Title 10, *United States Code, Armed Forces* (Washington, D.C.: U.S. Government Printing Office, 2001), 114.

25 Illinois General Assembly, *House Resolution HR0627*, 2004, 5.

26 Caleb Warnock, “Illinois House Soften State Apology for Treatment of Mormons,” *Daily Herald*, 8 April 2004, 1.

27 Smith, *History of the Church*, 6:210–11.



# The Dawning of a Brighter Day:



## Joseph Smith and America's Future

*The morning breaks, the shadows flee;*

*Lo, Zion's standard is unfurled!*

*The dawning of a brighter day, . . .*

*Majestic rises on the world.*

—“The Morning Breaks,” Hymns, no. 1

by Richard Lyman Bushman  
Sons of the Utah Pioneers  
Sunrise Service, Assembly Hall  
July 25, 2005

The words were Parley Pratt's, first published in the *Times and Seasons* in 1840 and later set to music by George Careless. They caught the millennial spirit of those early Latter-day Saints and their hope that the restoration of the gospel would begin a new era in world history. They did not think small in those days, and it is my contention that their large thinking accounts for their remarkable success as pioneers.

“Dawning of a brighter day” has to be a pioneer's motto. What does pioneering require but patience under hardship and affliction, and how is that affliction to be borne unless there is hope for a brighter day. Something better has to lie at the end of that long trail and on the other side of those steep mountains. Why go on unless a dawning lies at the end of the journey? Pioneering of every kind requires an immense and motivating hope that immediate hardship and trial will lead to a better day.

That style of thinking was engrained in the millennial and restorationist beliefs of the early Latter-day Saints. It did not apply to their pioneering trek alone; it was their entire attitude toward the world. Calamities may come upon them in the last day, but in the end there would be peace. God Himself was bringing in a brighter day. The essence of millennial thought was as useful to a pioneer as a wagon and oxen. Hope for a brighter day pulled tens of thousands of them across the plains.

Hope of some kind moved every pioneer of every religion, or nonreligion, during the great westward migration of the nineteenth century. But the Utah migrants required an extra portion of the dawning mentality. The California pioneer looked forward to fertile lands and a booming economy based on agriculture and mining. The Oregon pioneers knew of the green valleys and plentiful rainfall at their destination. The Utah pioneers may have heard of a thin watered strip along the western edge of the Wasatch Mountains, but much of the Great Basin where they were heading was arid in the summer and coldly forbidding in the winter. My mission president J. Howard Maughan said that his ancestor Peter Maughan, an early settler in Cache Valley, was told that frost formed on the tents even in summer. Facing such prospects, the Utah pioneers needed an extra measure of faith in a brighter day to journey to a land of limited promise. They needed more than an expectation of agricultural bounty to draw them across the plains. They needed a higher form of hope.

A millennial outlook was a great help, but Mormons also had visionary plans that were particularly applicable to pioneering. In a remarkably concrete version of preparing for the brighter day, Joseph Smith had told the early Saints to build cities. The way to bring in the millennial reign was to gather people into cities of Zion. He even provided a plat with block layouts and instructions for



farmers to live in towns and commute to their outlying farms each day. He instructed them in how to form an egalitarian economic system that would eliminate poverty and assure industry. In short, he gave them a blueprint for a millennial city, and then told them to build first one and then another and so fill up the world in the latter days.

Joseph Smith's grand, even grandiose thinking, was more than a projection for his small band of followers. His was a plan for the whole country which he would fill up with cities of Zion in the latter days. His one projection for the tiny group of Mormons living in cabins in Jackson County, Missouri, was actually a blueprint for America's future: a nation of cities, established on principles of equality and dedicated to unity and righteousness—godly cities in the best sense where everyone could thrive and worship. He put temples at the center of his cities to exemplify the pursuit of godly intelligence, his great ideal.

The Mormons in Utah thought of themselves as fulfilling Joseph Smith's millennial vision. Their aim was to build the godly cities Joseph had seen as America's future and the prelude to the brighter day. I doubt that he knew in 1831 the Saints would one day head to the Great Basin, but he was in effect teaching them how to settle an open country—how to organize their communities when they arrived. In fact, his plans for millennial society could be fulfilled only in open country with no preceding towns in place. Whether he knew it or not, he was from the beginning preparing the Saints to be pioneers.

When the challenges of the Great Basin were thrust upon them, the Mormons were ready. From the time of the Church's organization, they had been trained to have hope and to build societies. In Deseret, they held on to their meager farms in a forbidding environment because their goals went beyond their own comfort and prosperity. They were building a millennial society as instructed by their prophet, according to the pattern he had foreseen for all of America. In settling the West, they were unfurling Zion's banner for all of humankind to look upon.

The question arises, of course, who was to enjoy the brighter day? Was Zion for Mormons only? The prophecies of the Second Coming were enmeshed in predictions of calamities—wars, earthquakes, pestilence—that would bring ruin on the wicked. Dire warnings had been part of apocalyptic religion from the time of Ezekiel and Daniel in the Hebrew Bible. Did this imply Zion was a refuge for the Saints and none other? The Zion ideal promised peace and unity—people were to be of one heart and mind. Did

that mean all but right-thinking Mormons were to be excluded?

If so, Zion in the West was doomed to failure. The Great Basin was a slate on which the Mormons could inscribe their own particular way of organizing society, but it was also part of the wide-open spaces. Wide open meant space for the Native Americans who first possessed the land, and then for anyone else who rode in and settled. And many did come, not just the Mormons. There were railroad workers and miners who were largely non-Mormon, and people of many religions and ethnicities: Congregationalists, Presbyterians, Catholics, Jews, Italians, Asians, Greeks. Not many years after the Mormons came, the region was profoundly multicultural, as were virtually all western territories. People of all kinds went west looking for a brighter day. There was no way to shut the gates on this diverse, polyglot, multiethnic influx and to preserve the Great Basin for Mormons alone.

What preparation had the Mormons for that inevitable fact of western life? Mormons themselves may have been exclusionary at the beginning of their great social experiment. In Jackson County, they apparently informed their neighbors of their eventual doom as the Lord's people took over—not the best way to make friends. But as Joseph Smith's thought matured, he began to see his cities of Zion differently. His thinking reached its peak in Nauvoo, the city he erected on fetid swamp land on the banks of the Mississippi, and the one city over which he exercised control and brought to fruition.

Joseph thought of Nauvoo as an open city. One of the first acts after the city charter was obtained was to pass a religious toleration ordinance.

"Be it ordained by the City Council of the City of Nauvoo, That the Catholics, Presbyterians, Methodists, Baptists, Latter-Day Saints, Quakers, Episcopalians, Universalists, Unitarians, Mohammedans, and all other religious sects, and denominations, whatever, shall have free toleration, and equal privileges, in this city."

The act was remarkable for its time and place in welcoming Catholics and Muslims, religious groups widely disliked in Protestant America. But despite the prevailing prejudices, Joseph opened the city to all.

He was an expansive person. He had immense confidence in the capacity of all people to work together. Running for president in 1844, he spoke out on the contested issues of relations with Canada and Mexico. There were tensions along both borders. Passing over the tangled



details of the negotiations, Joseph rose to the level of high principle to declare: "Come Texas: come Mexico; come Canada; and come all the world—let us be brethren: let us be one great family; and let there be universal peace." He thought all the outcasts of society could be incorporated into a happy society. By guaranteeing rights to all and welcoming them as brothers and sisters, all could be part of Zion. "I would, as the universal friend of man, open the prisons; open the eyes; open the ears and open the hearts of all people, to behold and enjoy freedom, unadulterated freedom."

Mormons are sometimes accused of being a parochial and clannish people, concerned only about themselves and interested only in making all the world Mormon. That was certainly not the view of their founding prophet. As he told the Twelve Apostles, "a man filled with the love of God, is not content with blessing his family alone, but ranges through the whole world anxious to bless the whole human family." Joseph wanted Nauvoo to be a model city for all the world to look to, a city that would bless everyone, not just the Latter-day Saints.

That is the pioneer heritage, modern Mormons inherit from their founding prophet: to build model cities that will bless the whole world, cities in which people of all religions and backgrounds have a part.

Has that vision faded in modern Salt Lake City and modern Utah? Not if we are to believe Joseph Smith's successor. Gordon B. Hinckley delivered an address on my theme at the April 2004 conference, entitling it "The Dawning of a Brighter Day." So much for any originality on my part.

President Hinckley continued Joseph Smith's enthusiasm for the bright hopes that the restoration of the gospel brought to the whole world. He rejoiced that he and all of us are part of a work preparing the world for its last days.

Do we really comprehend, do we understand the tremendous significance of that which we have? This is the summation of the generations of man, the concluding chapter in the entire panorama of the human experience. And how is this work to be prosecuted in a multicultural society? President Hinckley underscored the Joseph Smith ideal. The cities of Zion are not for Mormons only.

But this does not put us in a position of superiority. Rather, it should humble us. It places upon us an unforgiving responsibility to reach out with concern for all others in the Spirit of the Master, who taught, "Thou shalt love thy neighbour as thyself" (Matthew 19:19). We must cast out self-righteousness and rise above petty self-interest.

We must do all that is required in moving forward the

work of the Lord in building His kingdom in the earth. We can never compromise the doctrine which has come through revelation, but we can live and work with others, respecting their beliefs and admiring their virtues, joining hands in opposition to the sophistries, the quarrels, the hatred—those perils which have been with man from the beginning. Without surrendering any element of our doctrine, we can be neighborly, we can be helpful, we can be kind and generous.

Those sentiments of President Hinckley's could have come from the mouth of Joseph Smith. They tell us that we can construct cities of Zion in cooperation and in collaboration with people of all faiths and origins.

What does it mean then to be a Mormon pioneer in 2005? If we are true to our legacy, we will build cities of Zion. That is what the first Mormons came here to do. That is what gave them hope to endure their hardships. That ideal kept them here through hot summers and cold winters. They were to realize a better America in the Rocky Mountains.

Their goal was to make this society a Zion—a place of unity, justice, and freedom, not just for the Mormons, but for all people who dwell here. The work of modern pioneers is to make the cities of our region models of justice and peace, models for the world to look upon, models that would make Joseph Smith proud. When we do, a brighter day will surely dawn. ▀



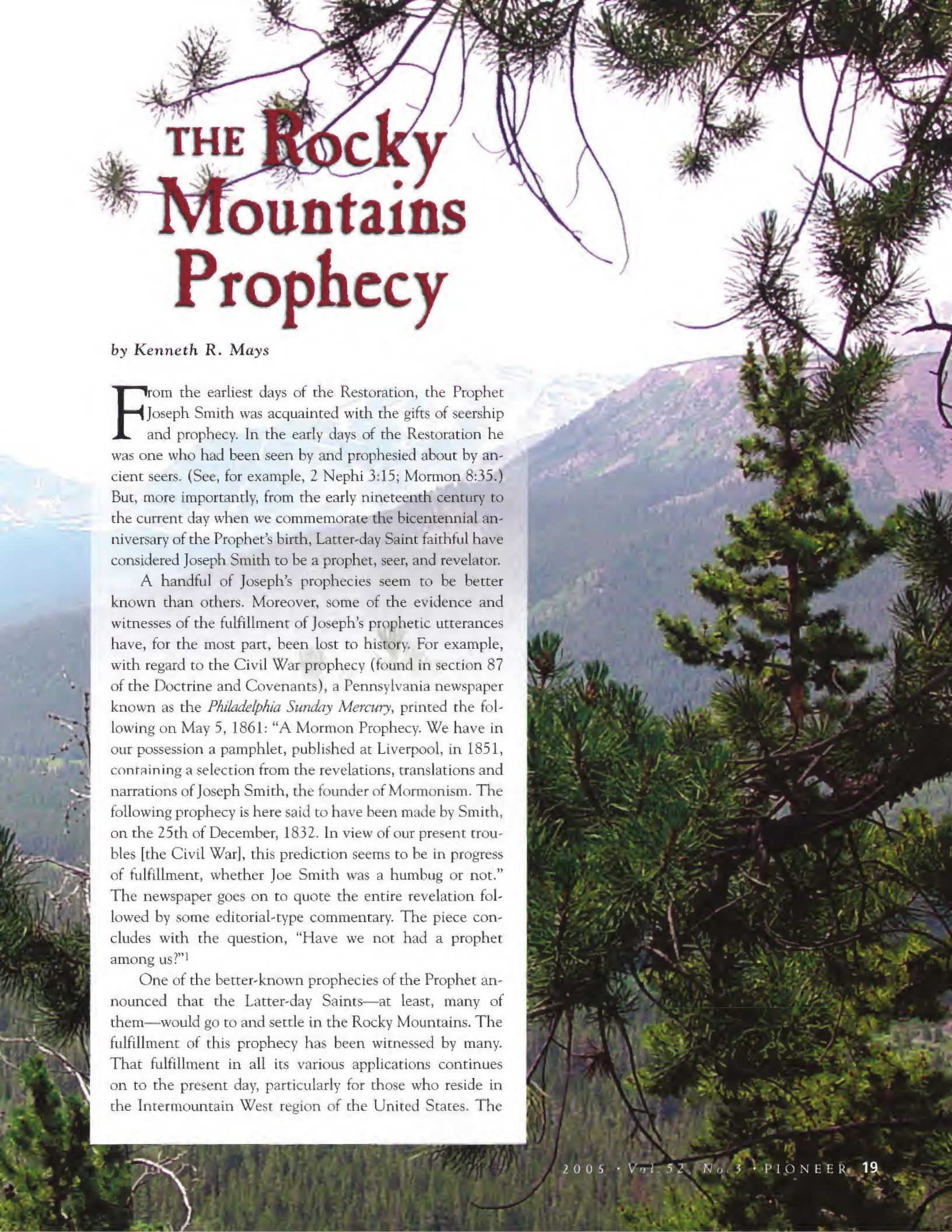
Dr. Richard L. Bushman, *Gouverneur Morris Professor of History, emeritus, at Columbia University* has, for more than forty years, taught and written about early American culture. Considered the foremost authority on the life and history of Joseph Smith, Dr. Bushman is currently chair of the advisory committee of the Joseph Smith Papers project at the Joseph Fielding Smith Institute for Latter-day Saint History at Brigham Young University, a member of its executive committee, and a member of its editorial board.

#### Notes

- 1 *Times and Seasons*, March 1, 1841, 336–37.
- 2 Joseph Smith Jr., *General Smith's Views of the Power and Policy of the Government of the United States* (Nauvoo, Ill.: John Taylor, 1844), 7–8.
- 3 Joseph Smith to the Twelve, October 1840, in Joseph Smith Jr., *History of The Church of Jesus Christ of Latter-day Saints*, 2d ed. rev., 7 vols., ed. B. H. Roberts (Salt Lake City: Deseret Book, 1971), 4:227.
- 4 *Ensign* (May 2004), 81–2.

Visuals: Joseph Smith by Peter Kamps (16), © by Intellectual Reserve, Inc., courtesy Museum of Church History and Art.





# THE Rocky Mountains Prophecy

by Kenneth R. Mays

From the earliest days of the Restoration, the Prophet Joseph Smith was acquainted with the gifts of seership and prophecy. In the early days of the Restoration he was one who had been seen by and prophesied about by ancient seers. (See, for example, 2 Nephi 3:15; Mormon 8:35.) But, more importantly, from the early nineteenth century to the current day when we commemorate the bicentennial anniversary of the Prophet's birth, Latter-day Saint faithful have considered Joseph Smith to be a prophet, seer, and revelator.

A handful of Joseph's prophecies seem to be better known than others. Moreover, some of the evidence and witnesses of the fulfillment of Joseph's prophetic utterances have, for the most part, been lost to history. For example, with regard to the Civil War prophecy (found in section 87 of the Doctrine and Covenants), a Pennsylvania newspaper known as the *Philadelphia Sunday Mercury*, printed the following on May 5, 1861: "A Mormon Prophecy. We have in our possession a pamphlet, published at Liverpool, in 1851, containing a selection from the revelations, translations and narrations of Joseph Smith, the founder of Mormonism. The following prophecy is here said to have been made by Smith, on the 25th of December, 1832. In view of our present troubles [the Civil War], this prediction seems to be in progress of fulfillment, whether Joe Smith was a humbug or not." The newspaper goes on to quote the entire revelation followed by some editorial-type commentary. The piece concludes with the question, "Have we not had a prophet among us?"<sup>1</sup>

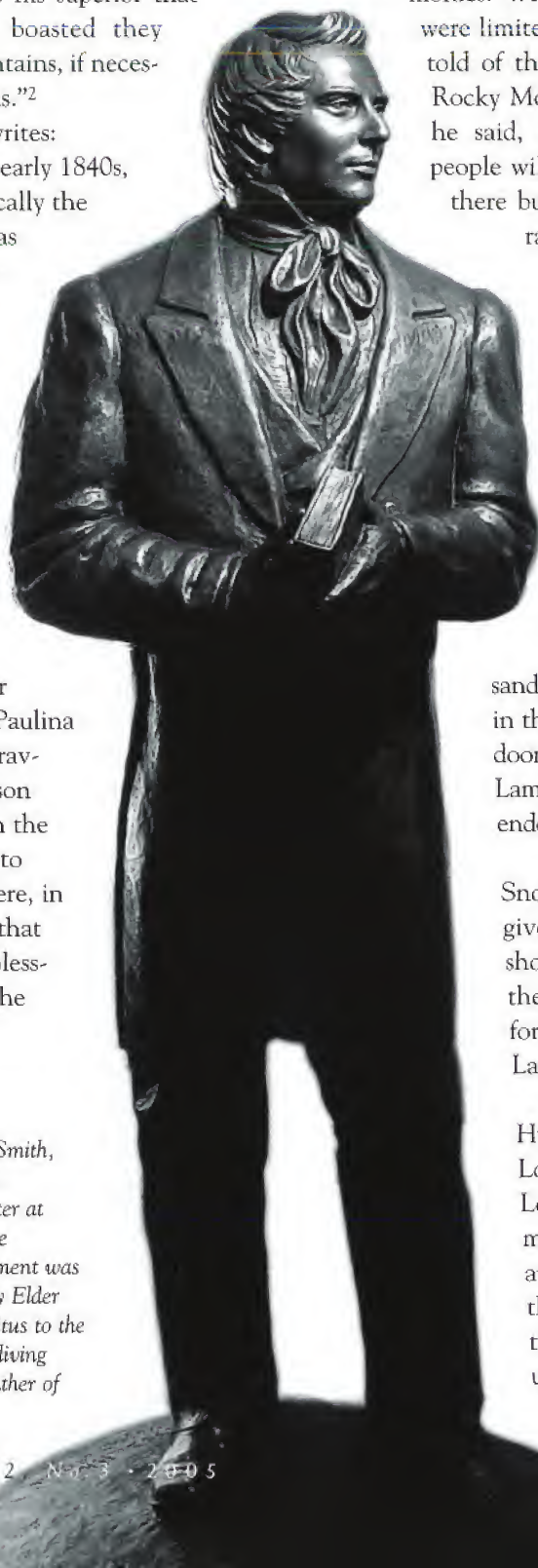
One of the better-known prophecies of the Prophet announced that the Latter-day Saints—at least, many of them—would go to and settle in the Rocky Mountains. The fulfillment of this prophecy has been witnessed by many. That fulfillment in all its various applications continues on to the present day, particularly for those who reside in the Intermountain West region of the United States. The



historical record has produced references to the West dating back to as early as 1831. "Privately, individuals were promised that they would one day accompany the Saints 'to the bosom of the Rocky Mountains,' and public comments in Ohio's *Painesville Telegraph* and in the Church's Missouri organ, *The Evening and the Morning Star*, reflected this understanding that the Saints' promised land included the Rocky Mountains and beyond. Even in 1831, the Indian agent who banned Oliver Cowdery and his Lamanite Mission companions from contact with the Western tribes wrote to his superior that these Mormon emissaries boasted they would go to the Rocky Mountains, if necessary, to be among the Indians."<sup>2</sup>

Lewis Clark Christian writes: "Throughout the 1830s and early 1840s, the West—and more specifically the Rocky Mountain region—was mentioned as a future home for the Saints. As early as 1832, *The Evening and the Morning Star* reviewed books on the West and published articles on various expeditions made to the Rocky Mountains." Christian continues with what may be the earliest prophecy about the Rocky Mountains as a future place of settlement for the Saints. It was made to "Paulina E. Phelps Lyman, who had traveled with her family to Jackson County, Missouri, in 1832 in the first migration of the Saints to that area. She said it was there, in the house of Lyman Wight, that Joseph Smith told her in a blessing she would live to go to the Rocky Mountains."<sup>3</sup>

*This statue of the Prophet Joseph Smith, sculpted by Dee Jay Bawden, was recently placed in the visitors' center at Sharon, Vermont, birthplace of the Prophet Joseph Smith. The monument was dedicated on August 15, 2005, by Elder Eldred G. Smith, Patriarch Emeritus to the Church. Elder Smith is the oldest living descendent of Joseph Smith Sr., father of the Prophet.*



President Wilford Woodruff recalled a date of 1834 when Joseph Smith prophesied of the eventual exodus of the Church to the Rocky Mountains.<sup>4</sup> Gerald N. Lund reports the occasion as follows: "In a great discourse to the saints assembled in general conference in 1898, President Wilford Woodruff spent some time recalling some experiences he had been privileged to enjoy with the Prophet Joseph Smith. He told of meeting with the Prophet in a log cabin in preparation for the organization of Zion's Camp. Some of the brethren spoke and bore their testimonies. When they finished, Joseph told them they were limited in their vision of what was to come. He told of the time when the saints would go to the Rocky Mountains and do a great work there. Then he said, according to President Woodruff: 'This people will go into the Rocky Mountains; they will there build temples to the Most High. They will

raise up a posterity there, and the Latter-day Saints who dwell in these mountains will stand in the flesh until the coming of the Son of Man. The Son of Man will come to them while in the Rocky Mountains.'"<sup>5</sup>

In 1965 President Spencer W. Kimball also quoted President Woodruff from the 1898 conference, adding that: "this Church will fill North and South America, it will fill the world. It will fill the Rocky Mountains. There will be tens of thousands of Latter-day Saints who will be gathered in the Rocky Mountains and they will open the door for the establishing of the gospel among the Lamanites who will receive the gospel and their endowments, and the blessings of the Lord."<sup>6</sup>

Two years later, in April 1836, Erastus Snow, prior to his leaving for a mission, was given a blessing which predicted "that he should yet be employed in the ministry west of the Rocky Mountains, and should there perform a good work in teaching and leading the Lamanites west of the Rocky Mountains."<sup>7</sup>

On yet another occasion in 1836, Hyrum Smith pronounced a blessing on Lorenzo Dow Young, who was seriously ill. Lorenzo recorded that "the Spirit rested mightily upon him. He was full of blessing and prophecy. Among other things, he said that I should live to go with the Saints into the bosom of the Rocky Mountains, to build up a place there, and that my cellar should overflow with wine and fatness."<sup>8</sup>

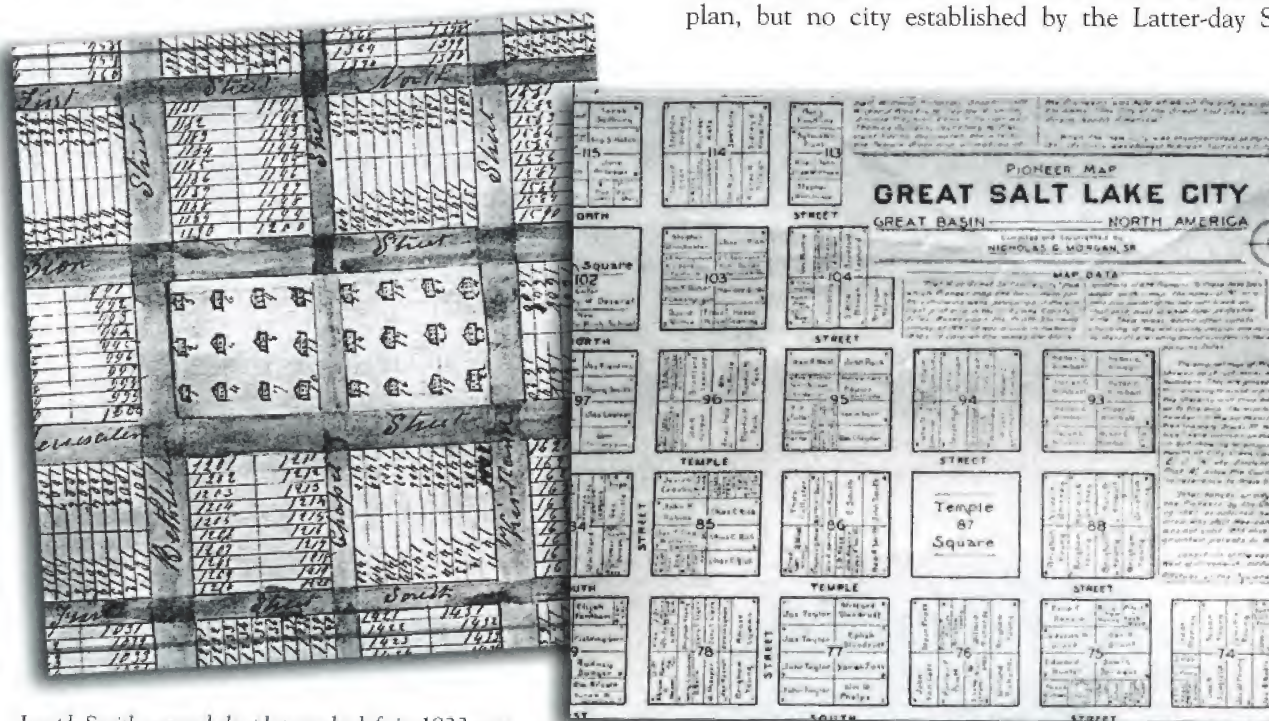


Hyrum Andrus views the Saints' interest in the Rocky Mountains as ongoing: "Even before the Mormons left Ohio and Missouri Joseph Smith was laying plans to move the Church to the Rocky Mountains. In many ways the building of Nauvoo, Illinois, was another temporary gathering place, where the Saints could carry out their responsibilities to the world while adding numbers to their cause."<sup>9</sup>

The best-known source of the Rocky Mountains prophecy is likely the one found in *History of the Church* under the date of 6 August 1842. "I had a conversation with a number of brethren in the shade of the building on the subject of our persecutions in Missouri and the constant annoyance which has followed us since we were driven from that state. I prophesied that the Saints would continue to suffer much affliction and would

be driven to the Rocky Mountains, many would apostatize, others would be put to death by our persecutors or lose their lives in consequence of exposure or disease, and some of you will live to go and assist in making settlements and build cities and see the Saints become a mighty people in the midst of the Rocky Mountains."<sup>10\*</sup>

The Prophet Joseph began preparing the Saints' trek to and settlement of the West at different times and in different ways. In 1833 he sent several generic plats of the City of Zion—a master plan, as it were—from Kirtland, Ohio, to Independence, Missouri. "This plan proposed a community based on a uniform grid pattern, oriented to the cardinal points of the compass with three large central blocks for temples, schools, and other public buildings."<sup>11</sup> The plan of Kirtland was probably most like the master plan, but no city established by the Latter-day Saints



Joseph Smith created the plat on the left in 1833 as a basic plan for the City of Zion. It was to be used in Jackson County, Missouri, and in subsequent settlements to be established later. Brigham Young drew heavily from it when he laid out the plan of early Salt Lake City. Many of the similarities can be seen in the plat of Great Salt Lake City seen at the right.

\*The reader should bear in mind that even though this prophecy was written in the first person of Joseph Smith, it was actually compiled and published some years after his death. Such is often the case when quoting from *History of the Church*. Most of this history was written and published after Joseph's death in 1844. Dean Jessee explains that by the time of the Prophet's martyrdom, "the manuscript of the history had been completed only to 5 August 1838 and published to December 1831."<sup>11</sup> Rarely did Joseph sit down and write a day's entry in his journal with his own hand—a situation frequently misunderstood by teachers of Church history. This should not be surprising. According to Jessee, the basic format of the Prophet's history

was typical of much nineteenth-century American historical writing.<sup>12</sup> In all of this, there is no reason to doubt the historical veracity of this prophecy. But ignorance of the fact that it was not recorded by Joseph himself at the time he made the declaration leads to a diminished understanding of the historical context and the role that others played in preserving this remarkable prophetic statement. This may well give one a false sense of security, as it were—that is, unfounded assumptions the preservation and fidelity of the Prophet's words are a given. As is so often the case in learning history, we necessarily trust the historical integrity of the individuals who faithfully recorded and compiled the details of this magnificent prophecy.



*"This people  
will go into  
the Rocky  
Mountains;  
they will there  
build temples  
to the Most  
High. They will  
raise up a  
posterity there."*

*—Joseph Smith*



utilized it completely. However, communities later established under the direction of Brigham Young included some distinct characteristics of the City of Zion plat. These would include wide streets in a grid pattern and large blocks with lots facing north or south alternating with lots on the next block facing east or west. Although temples became an important part of some cities in the West, temples shown in the master plan of 1833 were to be used for administration, education, publishing, worship, and other needs. As historian Max Parkin informs us, "The temple endowment had not yet been revealed, so the proposed 'houses of the Lord' in Zion and Kirtland were not for the purpose of modern temples."<sup>14</sup>

Another effective package of instruction from the Prophet came in the form of an 1834 expedition known as Zion's Camp. Responding to a mandate from the Lord (see D&C 103), Joseph Smith organized a group of men and a few women to travel to Independence, Missouri, to, it was hoped, assist the Saints who had been expelled from Jackson County regain their property. For most it was a journey of over 800 miles. For Brigham Young it was a marvelous opportunity to learn from the Prophet Joseph as they marched through heat and humidity, on poor roads past curious locals, with only the scantiest of provisions. "The march proved a training mission for Brigham along with every other member of Zion's Camp. . . . The young Prophet taught him some lessons."<sup>15</sup> Thirteen years later it would be Brother Brigham's turn—



he would lead the Pioneer Company from Winter Quarters, Nebraska, to the Rocky Mountains of the western United States. By then, the fulfillment of Joseph's great prophecy would be well under way in dramatic form. There is scarcely a tale like it in all of history.

The story of the western exodus is known to millions both in and out of the Church. Virtually every detail of the Rocky Mountains prophecy has been fulfilled over and over again. Fulfillment almost played out differently than how history teaches us today. Joseph had called for the organization of groups to explore the West even before his martyrdom at Carthage. "In the spring of 1844, he had started a move to send 1,500 men to explore the Great Basin."<sup>16</sup> Apparently the chaos and confusion in Nauvoo at that time kept such a move from happening. Just days before his death, the Prophet himself "crossed the

Mississippi River, intending with a chosen body of men to explore the Rocky Mountains for a place of settlement and gathering for the people."<sup>17</sup> But the hurtful news that some thought he was running away turned the flow of events and he was quickly off to Carthage.

Joseph's influence with the Saints' trek west continued even after his death. On one occasion while crossing the plains, Brigham Young noted that during the night of 10–11 January 1847 he and the Prophet Joseph had "conversed freely about the best manner of organizing companies for emigration."<sup>18</sup> On what was likely a different occasion, Joseph appeared to Brigham Young in a dream. Brigham had several questions to ask him on important Church doctrines and practices. Instead of answering Brigham Young directly, Joseph Smith responded with this advice: "Be sure and tell the people one thing. Do you be sure and tell the brethren that it is all important for them to keep the spirit of the Lord, to keep the quiet spirit of Jesus . . . which always brings peace and makes one happy and takes away every other spirit. When the still small voice speaks, always receive it."<sup>19</sup>

History indicates that, on occasion, the Prophet assisted President Young and the Saints to fulfill his Rocky Mountains prophecy with increased specificity. Elder George Albert Smith, then a member of the Quorum of the Twelve Apostles, shared this story he learned from his grandfather, President George Albert Smith, of the First Presidency. His words not only tell an important part of the story, they are rife with testimony of the prophecy's fulfillment. In the general conference of April 1927 Elder Smith said: "We look around today and behold our city clothed with verdure, beautiful with trees and flowers and with streams of water running in almost every direction, and the question is frequently asked, 'How did you ever find this place?' I answer, We were led to it by the inspiration of God. After the death of Joseph Smith, when it





seemed that every trouble and calamity had come upon the Saints, Brigham Young, who was President of the Twelve, then the presiding quorum of the Church, sought the Lord to know what they should do and where they should lead the people for safety. While they were fasting and praying daily on this subject, President Young had a vision of Joseph Smith, who showed him the mountain we now call Ensign Peak, immediately north of Salt Lake City, and an ensign fell upon that peak, and Joseph said, 'Build under the point where the colors fall, and you will prosper and have peace.' The Pioneers had no pilot or guide, none of them had ever been in the country or knew anything about it. However, they traveled under the direction of President Young until they reached this valley. When they entered it President Young pointed to that peak, and said, 'I want to go there.' He went up to the point and said, 'This is Ensign Peak.'<sup>20</sup>

Brigham Young's daughter, Susa Young Gates, informs us that Brigham not only utilized this personalized tutorial from the Prophet Joseph, he considered it part of the literal fulfillment of the Rocky Mountains prophecy: "Brigham Young has recorded how as he lay there in the wagon he saw in vision the valley filled with homes, sunbowered with verdure, and a Temple with its heaven-reaching spires. It was the beginning of the fulfillment of his vision, the "place in the tops of the Rocky Mountains," foretold by the Prophet Joseph Smith. He, himself, had seen in a vision given to him while he was praying in the Nauvoo Temple, an ensign coming down from heaven and resting upon the very mountain peak upon which he now gazed. Laconically but dramatically he spoke: "This is the right place, drive on!"<sup>21</sup>

After arriving in the Salt Lake Valley, some of the Saints recalled Joseph Smith's prophecies about their coming to the Rocky Mountains. Hyrum Andrus relates: "When Luman Shurtliff entered the Great Salt Lake Basin in 1851, he expressed his gratitude for being in the valley of the Rocky Mountains, 'where the Prophet Joseph Smith had said thirteen years before,' in 1838, 'the Saints would go if the government did not put a stop to the mobbing and the persecuting of them.'" On two other occasions, Orson Pratt and Lyman Wight said that the Prophet discussed the idea of moving to the West while he was incarcerated in the jail at Liberty, Missouri.<sup>22</sup>

President Wilford Woodruff bore this powerful witness of the great Rocky Mountains prophecy: "I name these things because I want to bear testimony before God, angels and men that mine eyes behold the day, and have beheld for the last fifty years of my life, the fulfillment of that prophecy."<sup>23</sup> That poignant statement of President Woodruff was made over a hundred years ago. But for us, with each glimpse of a Rocky Mountain peak, with each home, new family or child, or with each new temple

announced within the region of the Rockies, Joseph's marvelous prophecy continues to unfold. It is our privilege to witness it. ▣

## Notes

- 1 Photocopy of the article in possession of the author.
- 2 "Trek Was 'Glorious Emergency,'" *LDS Church News*, June 17, 1995.
- 3 Lewis Clark Christian, "Mormon Foreknowledge of the West," *BYU Studies* 21, no. 4 (Fall 1981): 404.
- 4 Wilford Woodruff, in Conference Report, April 8, 1898, 57.
- 5 Gerald N. Lund, *The Coming of the Lord* (Salt Lake City: Bookcraft, 1971), 26–27.
- 6 Spencer W. Kimball, April 13, 1965, *BYU Speeches of the Year*, 1965, 13.
- 7 Christian, "Mormon Foreknowledge," 403.
- 8 Karl Ricks Anderson, *Joseph Smith's Kirtland* (Salt Lake City: Deseret Book Co., 1989), 58–59.
- 9 Hyrum L. Andrus, *Anticipations of the Civil War in Mormon Thought* (Provo: BYU Extension Publications, 1966), 15.
- 10 Joseph Smith, *History of The Church of Jesus Christ of Latter-day Saints*, 7 vols., introduction and notes by B. H. Roberts (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1932–1951), 5:85.
- 11 Dean Jessee, "The Reliability of Joseph Smith's History," *Journal of Mormon History* (1976), 3:34.
- 12 Ibid., 24.
- 13 Donald Q. Cannon, Richard O. Cowan, Arnold K. Garr, eds., *Encyclopedia of Latter-day Saint History* (Salt Lake City, Utah: Deseret Book Co., 2000), 211.
- 14 LaMar C. Berrett, Max H. Parkin, *Sacred places, Missouri: A Comprehensive Guide to Early LDS Historical Sites* (Salt Lake City, Utah: Deseret Book, 2004), 4:26.
- 15 Leonard J. Arrington, *Brigham Young: American Moses* (Urbana: University of Illinois Press, 1986, c1985), 41.
- 16 William E. Berrett, *The Restored Church*, 7th ed. (Salt Lake City: Deseret Book Co., 1953), 351.
- 17 Heber J. Grant, Conference Report, April 1921, Closing Session, 206.
- 18 Cited in Richard Edmond Bennett, *Mormons at the Missouri: A History of the Latter-day Saints at Winter Quarters and at Kanesville, 1846–52; A Study in American Overland Trail Migration*, Ph.D. thesis, Wayne State University, 1984, 156.
- 19 Richard Neitzel Holzapfel, "Salvation Cannot Come without Revelation," in Susan Easton Black et al., *Doctrines for Exaltation: The 1989 Sperry Symposium on the Doctrine and Covenants* (Salt Lake City: Deseret Book Co., 1989), 87.
- 20 Elder George Albert Smith, Conference Report, April 1927, Second Day, Morning Meeting, 85–86.
- 21 Susa Young Gates, *The Life Story of Brigham Young* (New York: Macmillan, 1930), 100.
- 22 "Biographical Sketch of the Life of Luman Andros Shurtliff, 1807–1864," September 23, 1851. Taken from his personal journal, a copy of which is on file in the Church Historian's Office, Salt Lake City, Utah, cited in Hyrum L. Andrus, *Anticipations of the Civil War in Mormon Thought: Joseph Smith and the West* (Provo: Brigham Young University Extension Publications, 1966).
- 23 Woodruff, in Conference Report, April 8, 1898, 57.

Visuals: Joseph Smith by Lewis Ramsey (22), © by Intellectual Reserve, Inc., courtesy of Museum of Church History and Art. Photos (19–23) courtesy of the author.



## Twelve Resolutions

# for the Utah Pioneer Descendent

by Dr. Rodney H. Brady

**1.** I will see that appropriate written histories, photographs, and/or biographical sketches, brief as they may be, are prepared for each of my pioneer ancestors and that these documents are properly preserved and sufficiently distributed so as to assure that the posterity of these pioneers for generations to come will be familiar with the personalities, accomplishments, trials, courage, and faith of their pioneer forebearers.

**2.** I will familiarize myself and my family with the life stories that are already written which recount the trials and the courage of each of my pioneer ancestors and will seek to understand the purposes which brought them to mountains and deserts of Western America.

**3.** I will record for my family specific descriptions of and directions to the location of the homesites, work places, and gravesites of all of my pioneer ancestors.

**4.** I will visit regularly the gravesites of my forebearers, I will see that these sites are properly preserved and maintained, and I will pause often by these sacred places to reflect upon the rich heritage of freedom, culture, and faith that these ancestors so courageously provided for me.

**5.** I will take the time to visit periodically the towns, villages, and homesteads where my pioneer ancestors lived so as to understand and appreciate better the conditions under which they lived and to become personally familiar with the sights and places that were familiar to them.

**6.** I will take the opportunity to travel at least part of the route my pioneer ancestors traveled on their trek to the Mountain West so as to understand, at least in part, the extent and difficulty of their journey and to try to recapture the feelings they must have experienced as they pressed on toward their destination.

**7.** I will seek to preserve at least one significant item made, used, or owned by each of my pioneer ancestors and will prepare for my family a written document describing this item's maker, owner, and/or user and its special significance to my pioneer ancestors and to me.

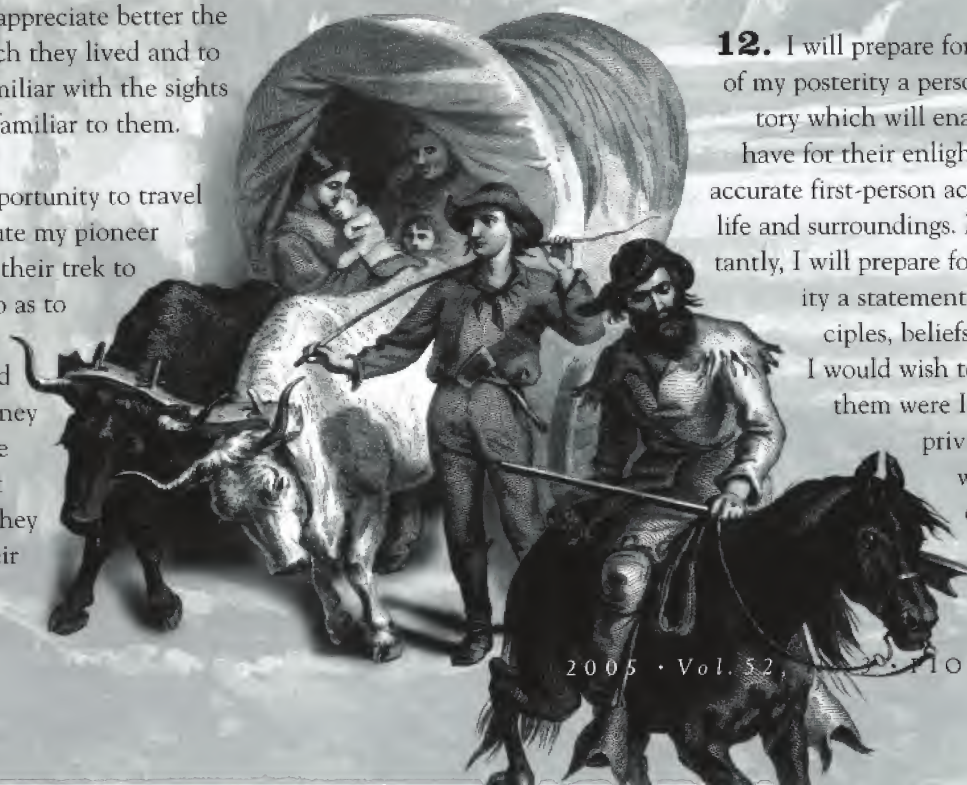
**8.** I will seek to honor my pioneer ancestors by preserving their names, life stories, and possessions in appropriate home settings, museums, libraries, and places where future generations can learn of the accomplishments, faith, and manner of living of these pioneers.

**9.** I will actively organize and support family activities and reunions as a method of preserving the memory of those pioneer ancestors we have in common.


**10.** I will actively participate in a lineage society or heritage organization whose objective it is to preserve the memory of my courageous, valiant, and patriotic ancestors.

**11.** I will diligently seek to learn as much as I can about the courage, faith, ideals, principles, and purposes which caused my pioneer ancestors to leave that which they loved and possessed to make their journey to the barren deserts and lofty mountains of Western America. I will then strive to incorporate into my life the best of that for which they sought, strived, stood and died—always remembering that my pioneer ancestors provided to me a rich heritage of intellect, knowledge, freedom and opportunity.

**12.** I will prepare for the benefit of my posterity a personal life history which will enable them to have for their enlightenment an accurate first-person account of my life and surroundings. Most importantly, I will prepare for my posterity a statement of the principles, beliefs, and values I would wish to share with them were I to have the privilege to visit with them in era and generation. ▣







In September 2005, The Church of Jesus Christ of Latter-day Saints will unveil a 7' statue of the Prophet Joseph Smith and Brigham Young near the Mississippi River in Nauvoo, Illinois. Sculpted by Dee Jay Bawden, the 10' base bears a plaque with the following inscription:

## EYES WESTWARD

### *"To Your Tents, O Israel"*

In Nauvoo the Saints heard the rallying ancient cry, "To your tents, O Israel." In sublime faith and trust, such as history scarcely records, they obeyed, ready to follow their leader wherever he might direct their pilgrim feet.

The scenes of wagons, families and livestock crowding to leave their city would be impossible to adequately describe and unless you were there, impossible to fully comprehend the hardships those sweet early Saints endured.

To those early pioneers whom we love, honor and cherish; may your names be forever remembered and may we, in the present, carry on the sacred building up of the Kingdom of God on the earth until the mighty Jehovah declares the work is finished.

On the Anniversary of the 200th year celebration of the birth of the Prophet Joseph Smith, and the 175th Anniversary of the establishment of The Church of Jesus Christ of Latter-day Saints, this monument of His Prophets Joseph Smith and Brigham Young has been erected.

Joseph and Brigham are depicted standing on the banks of the Mississippi River with a map of the westward trek that Joseph had seen in vision. The two conversed regarding the relocation of the Saints to the Rocky Mountains. Many other saints also were privileged to hear Joseph's prophecies concerning the exodus.

*"My people shall become a numerous and mighty host in the vastness of the Rocky Mountains." —Joseph Smith*

*"We have come here according to the direction and counsel of Brother Joseph, before his death."  
—Brigham Young, Salt Lake City, July 28, 1847*



"The Prophet came to our home and stopped in our carpenters shop and I got my map for him. He said, 'Now I will show you the travels of this people.' He then showed our travels through Iowa and said, 'Here you will make a place for the winter and here you will travel west until you come to the valley of the Great Salt Lake. You will build cities to the north and to the south and to the east and to the west and you will become a great and wealthy people in that land.'" —*Mosiah Hancock*

"Joseph Smith, just before he was killed, made a sketch of the future home of the Saints in the Rocky Mountains and their route . . . to that country as he had seen it in a vision. Levi Hancock drew a copy of that map . . . and told them that there were 4 copies of that map taken; one of which Brigham Young kept and one that was carried by the Mormon Battalion by which they knew where to find the Church and Salt Lake Valley." —*Oliver Huntington*

" . . . While he [Joseph Smith] was talking his countenance changed to white; . . . a living, brilliant white. He seemed absorbed in gazing at something at a great distance, and said: 'I am gazing upon the valleys of those mountains . . . Oh the beauty of those snow-capped mountains! The cool refreshing streams that are running down through those mountain gorges.' Then gazing in another direction, as if there was a change in locality [Joseph said] 'Oh the scenes that this people will pass through!'" —*Anson Call*

The first wagons left Nauvoo on February 4, 1846. This early departure, brought on by increased mobocracy subjected them to gale-force winds, torrential rain, snow, subfreezing temperatures and axle-deep mud. Most of the Saints were poorly prepared for this epic journey. Many were city dwellers from the eastern United States and England, skilled in many crafts, but unaccustomed to the feeding and harnessing of horses, oxen and mules, driving wagons and herding livestock. Through much work, sacrifice and prayer and under the inspiration of Heaven, and their inspired leaders, these faithful Saints completed their journey west and arrived in the Salt Lake Valley on July 24th, 1847.

May those who read this message today and the countless thousands who will read it in the future be blessed in the knowledge that the Lord of Hosts has once again delivered His people and has restored His glorious gospel to the earth in these latter days. ▣



# Trek to Philadelphia

## SONS OF UTAH PIONEER 2005 NATIONAL ENCAMPMENT

Press Release submitted by Grant Barton

**M**ore than 280 people converged from around the country for the annual national convention of the National Society of the Sons of Utah Pioneers July 7, 8, and 9, 2005.

This year's convention was brought to Bucks County by local resident and Harmony Chapter president, Steve Kruman. The year 2005 marks the first time that the convention was held east of the Rocky Mountains.

Speakers included such local figures as U.S. Congressman Michael Fitzpatrick and former Urban Family Council president, William Devlin. Freshman Congressman Fitzpatrick provided updates on his trip to visit our soldiers in Iraq. Mr. Devlin spoke about his pioneering experiences moving his family from the suburbs into urban Philadelphia to help make a positive difference there.

The local chapter, Harmony, was organized in 1996 with 10 charter members, with their first goal to host the 2005 Encampment in Pennsylvania as part of the celebration of the bicentennial of the birth of the Prophet Joseph Smith Jr.

Joseph Smith lived in Harmony, PA, while translating the Book of Mormon. Although many people often think of the "Mormons" as westerners, the modern roots of this restored church are right there in Pennsylvania.

On Thursday evening, the group was greeted by Jordan Peterson, counselor in the Philadelphia stake

presidency. Following dinner, participants enjoyed a lively presentation of the *Pirates of Penzance* at the historic Bucks County Playhouse in New Hope, PA. Early performers at that playhouse included 39-year-old Jack Benny. The old mill still has an operating waterfall and is located across the river from Lambertville, NJ, where one of the three men who found the gold at Sutter's Mill originally hailed from.

Friday found the group heading on multiple tour options. The historic sites of Bucks County included visits to quaint covered bridges and the location where George Washington crossed the Delaware to raid enemy troops. Eric G. Hansen and his wife Annabelle were kind

hosts of this group, including lunch at their home.

The other tours headed to Philadelphia in a multiple option bus tour group coordinated by Eric G. Hansen (you might wonder how he could be in two places at once, but amazingly enough, this small chapter has two Eric G. Hansens!). Tours at Philadelphia's Constitution Center (despite heavy rain) included the Liberty Bell, historic Independence Hall, and next door for the July 8th live reenactment of the reading of the Declaration of Independence. It was a lively event with people in period costume voicing their opinions for and against "independence."

Tours finished the afternoon in



Historic Gettysburg





historic Philadelphia, while others went to Valley Forge National Park. One busload of participants traveled to Glen Moore, PA, to the home of Barbara and the late Albert Greenfield Jr., real estate magnates kind enough to allow the Sons of Utah Pioneers to come to their historic property to dedicate a plaque prepared to commemorate the West Nantmeal Seminary building, once owned by Edward Hunter. He proclaimed religious liberty and allowed all persuasions to preach therein, telling local residents he would reclaim the building if anyone's rights were denied. Joseph Smith preached here and the seminary served as the center of worship for Latter-day Saints during the early 1840s. Edward Hunter and many others eventually moved westward to Nauvoo, Illinois. Brother Hunter served as an early Presiding Bishop of the Church for many years.

Friday evening included another great dinner and encouraging updates that things are better in Iraq than the media portrays, by U.S. Congressman Mike Fitzpatrick, who visited there personally. William

# Encampment Awards

## NEW OFFICERS

National President-Elect:  
Jay M. Smith Jr. (right oval)

National Finance Advisory Council  
Member: Jerry Higginson

Area Vice Presidents:

- Dee Hubbard,  
Utah Central/Utah South
- Booth Maycock, Salt Lake South
- Dee Risenmay, Idaho
- Marvin Jewell, Salt Lake Central
- Leo Nelson, Salt Lake Cottonwood
- Nathan Stuart, Weber
- Don Cowley, Box Elder/Cache
- Richard Horsley, Utah North
- Doug Loosle, Utah SouthWest

## GRANDSON CLUB WRITING AWARDS

The annual "Grandsons" luncheon awards students from the area who submitted historical papers about their pioneer ancestors. The 2005 winners:

### FIRST PLACE

- Michelle Dowdle (\$500)

### SECOND PLACE

- Makenzie Hoopes (\$300)

### THIRD PLACE

- Justine Wheeler (\$200)

### RUNNER-UPS (\$100)

Andrea West, Jane Morgan,  
Kim Nishimoto

## OUTSTANDING CHAPTERS

- Small (10–25 members)  
Temple Quarry
- Medium (26–50 members)  
Grove City
- Large (over 50 members)  
Mills



## MOST NAMES MEMORIALIZED

—Mills (20)

## MOST NEW MEMBERS

—SMALL: Taylorsville/Bennion  
(4 new members)

—MEDIUM: Morgan  
(27 new members)

—LARGE: Sevier Valley  
(16 new members)

## OUTSTANDING CHAPTER INDIVIDUAL

- Lynn Bradshaw, Eagle Rock

## OUTSTANDING CHAPTER COUPLES

- Gerald B. & Sylvia Haycock,  
Temple Quarry
- Wallace & Cora Burgess, Mesa

Outstanding National  
Officer: J. Todd Olsen

Encampment Host Award:  
Harmony Chapter

Encampment Chairman Award:  
Steven Kruman (pictured below)





## FREEDOM AND FAITH

Devlin, past president of the Urban Family Council in Philadelphia, gave motivating remarks on making a difference in our communities, and Wendy Bailey performed a musical number.

Saturday morning, the women heard a special presentation with more details on Mormon Hollow, by Richard and Diane Turley, while the men had their business meeting, including electing their new national president elect.

The awards luncheon wrapped up the three-day event hosted by this amazing small chapter that met their goal of nearly 10 years ago when the Harmony Chapter was founded. ▣



In this building, Freedom was practiced and Faith was preached. Edward Hunter, a Quaker, donated this building to the citizens of Chester County for educational purposes, and insisted that "they would allow all persons and persuasions to meet in it to worship God." It was originally called the "West Nantmeal Seminary", and was built in 1830. Later, the name was changed to the "Wallace Township Seminary" when a new township was formed.

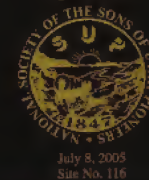
In 1839, two Latter-day Saint missionaries arranged to use the building and the local population was outraged. Edward told the locals, "When I gave the lease for that land and helped build that house, it was particularly agreed and stated in the lease that people of every religion should have the privilege of meeting there to worship God. Now those Mormons are going to have their rights, or else the lease is out and I'll take the Seminary." The missionaries began to preach there, that spring of 1839, and meetings were held there regularly thereafter.

In January of 1840, the Prophet Joseph Smith Jr., preached herein to the Brandywine Branch, and it was reported to be a time of "great harmony" and "much important instruction."

Edward was baptized October 8, 1840, and by about that time there were 130 members of the Church in Chester county, who were all blessed by the kindness and concern of Edward Hunter, in this area that became known as "Mormon Hollow."

Edward Hunter later became the third Presiding Bishop of the Church of Jesus Christ of Latter-day Saints serving from 1851 until his death in 1883 at the age of 90.

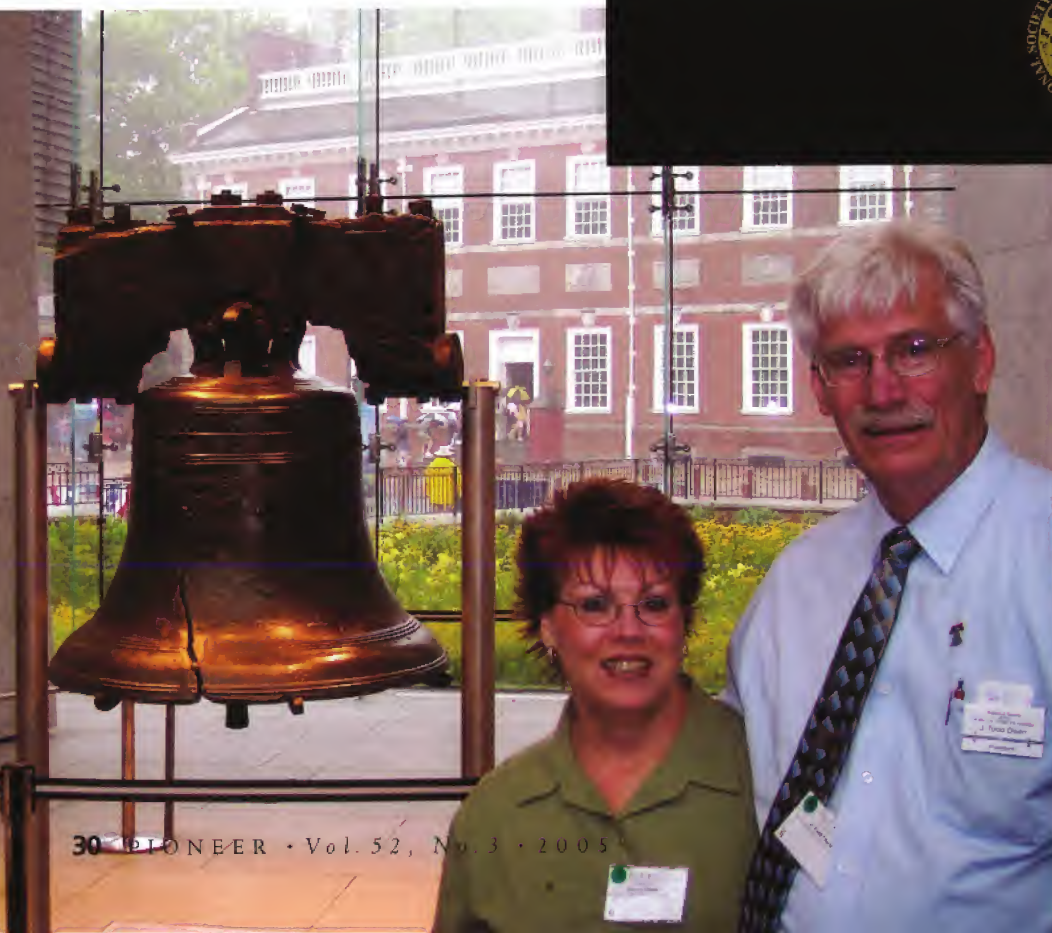
Ogden Pioneer Chapter  
Ogden, Utah



July 8, 2005  
Sue No. 116

Upper left: The Ogden Pioneer Chapter dedicated a plaque presented to commemorate the West Nantmeal Seminary building in Glen Moore, PA. History of the seminary building on plaque (pictured above).

Left: Recipient of Outstanding National Officer, SUP President J. Todd Olsen with wife Sherry, at Liberty Bell exhibit.





## SUP Surpasses Goals in 2005

Chapters of the National Society of Sons of Utah Pioneers have awarded over \$71,000 in scholarship awards and nearly \$5,000 in essay awards for a total of about \$76,000, announced Dr. Orson D. Wright, who served as the national SUP scholarship chairman. In citing this new record for SUP, Wright said that approximately 103 scholarships were awarded by well over 14 chapters. The recipients represented at least 24 high schools.

In addition, essay awards were given by chapters to students from elementary, junior high, and high schools. Most chapters awarded one to three scholarship awards, with Twin Peaks presenting awards to 74 recipients.

Scholarships are awarded based upon students demonstrating a pioneering spirit in facing and overcoming adversity and challenges while meeting educational goals. Recipients are encouraged to continue this pioneering spirit and reach to help others achieve goals in the face of adversity.

One of our favorite examples is **Aaron**. Aaron had lost all interest in life because of his family and social conditions and had hit rock bottom at school, with wrong friends and wrong habits. But with encouragement from his grandfather and an uncle, he decided to enter an alternative high school, set some goals and work toward his "impossible dreams." He struggled to restore his grades to a perfect 4.0 and became a model for other troubled students. His seminary teacher recommended him for an SUP scholarship, which he won, and at his first year at college he achieved the top rating in EMT studies. He has married in the

## The Sons of Utah Pioneers Honors *Tomorrow's Pioneers*

### BOX ELDER CHAPTER

Susan Mary Losee, \$1000  
Seth Alan Durfee, \$750  
Katherine Elaine Hawkes, \$500

### BRIGHAM YOUNG CHAPTER

**\$1,000 Scholarships:**  
Sarah Ann Curtis, Mary Elizabeth Lenington, Pollyanna Pimental, Ela Wolfgramm, Stephan Brian Anderson

### BUENA VENTURA

Pioneer biographies from 9 seniors,  
**\$100 each**

### CEDAR CITY CHAPTER

**\$1,000 Scholarships:**  
Nalisa Ahir, Sarah Gibbs

### COTTON MISSION CHAPTER

**\$500 Scholarships:**  
MacKenzie Grover, Torri Dawn Meikle, Nadia Vanderwatt, Tash Cannon, Rhianna Kay Jackson

### GROVE CITY CHAPTER

Heidi Jan Searle, \$500

### LITTLE SALT LAKE CHAPTER

Michael D. Hulet, \$1000

### MILLS CHAPTER

Jennifer Wheelright, \$2000  
Jamison Wanosisik, \$1000

### OLYMPUS HILLS CHAPTER

Tenzin T. Norgyle, \$1000

### SETTLEMENT CANYON CHAPTER

Kimberli R. Lingard, \$500

### SEVIER VALLEY CHAPTER

**\$750 Scholarships:**  
Kiley Jensen, Devin Glen Michaelsen

### TAYLORSVILLE-BENNION CHAPTER

Jailyn Kenison, \$1000

### TEMPLE FORK CHAPTER

**\$1,000 Scholarship:**  
Amy Johnson, Kasside Anne Campbell

### TWIN PEAKS, BUENA VENTURA, AND SALT LAKE CITY CHAPTERS

**\$500 Scholarships:**  
Highland High School: Tyler Follett, Breanne Hoskisson, Taylor Mack, Kirkor Makhdomian, Sarah Mason, Jessica Mulvey, Meghan Rowe, Michael Ellis Schmidt and Michael Toronto.

### Horizonte Instruction & Training Center:

Adriana Ayon, Julia Camarena, Emerald Candelaria, Juana Gallardo, Brittany Holmes, Sallie Johnson, Raquel Lopez, Wendy Pousima, Sonia Tinoco and Andy Daniel Witt.

### Poplar Grove High School (Horizonte):

Joe Herrera, Angela Teresa Martinez and Jessica Rosas.

### South City High School (Horizonte):

Jose A. Gomez, Michael Hartnell, Aaron Henry, Tyson Hernandez, Alex McComb, Andrew McDonald, Amanda K. Minter and Holly Brianna Willis.

### Sugarhouse High School (Horizonte):

Shawn Beebe, Franklin Edgar, Cassandra Linebrink, and LaRee Nicole Willis.

### West High School: Lorna Tuifua Bryant,

Denise Castaneda, Samantha Fung, Yevgeniya Kopeleva, Marisol Lopez, Yulliana Novoa, Nathan Rogers, Alexandria Schulte, Chris Serrano and Kendra Diane White.

### **\$1,000 Presidential Freedom Scholarships:**

Highland High School: Jennifer Frodsham, Tara McDonald

Horizonte: Deffny Mendez, Andres Velez-Tuero

Layton High School: Leanne Clark

Poplar Grove High School (Horizonte): Cindy Loamanu, Andrew J. Manrique

South City High School (Horizonte): Timothy L. Hulse, Joseph R. O'Shea

Sugarhouse High School (Horizonte): Ryan Slizeski, Jessica Venturino

West High School: Katy Yun Zhao

### **\$1,000 John Morgan Youth Scholarships:**

Davis High School: Carly Gerrard, Megan Lynne Williams

Highland High School: Connor Dahl, Tatiana Garcia, Jule Hoffman

West High School: Whitney Firts

### **\$500 Sons of Utah Pioneers Scholarships:**

Davis High School: Misha Ayn Johnson, Marianne Meyer, Tania Nersisian, Heather Parker, William Robert Passey, McKenzie Sanders and Lindsey Tew

Layton High School: Alanna C. Boutwell, Heidie Dowdle, Rachel Jenkins, and Danielle Olney



temple. One day, he was seen by an SUP member at the temple, as the only escort for a young friend. "He's my buddy," he explained. "He's been with me through all the troubles, and now we've got him ready for his mission, and I'm here to help him!"

**Mary Elizabeth Lenington** was another recipient of a Sons of Utah Pioneers Scholarship from the Brigham Young Chapter. This unusual young woman was a graduate of the Center for High School Studies in Provo, Utah, at age of 26.

The nominating teacher wrote: "She is an only child and as a result of treatment received in grade school, she grew up with very little confidence. It has taken many years of encouragement from family and teachers to help her overcome this

feeling, but she has emerged very strong and thankful that her unique learning disability has finally been diagnosed and that with help she can be a successful college student. Her mother had not finished high school, and they both became motivated to go back when Elizabeth was over 20."

Elizabeth's application stated: "I have always appreciated the pioneer values. I am a pioneer of sorts. My parents are converts to the Church. They are the first members from their families. I am a second generation Latter-day Saint. I try to live the same ideals as the pioneers. What worked for the pioneers works for me too. These values of faith in God, devotion to family, loyalty to church and country, hard work,

service to others, courage, personal integrity and determination have been very instrumental in my life. I keep my eye on these standards when there are choices to be made.

"I have a reading and writing disability. The Center for High School Studies did not offer special teachers or special classes. I taught myself ways to learn. I soon came to know that I would have to spend the time needed to reach my goal of finishing each assignment. Sometimes it took a long time. I learned patience with myself and others. I worked as hard as if there had been an honor roll at school. I used my time wisely to accomplish my diploma."

Elizabeth is enrolled at Utah Valley State College. ▀

## SUP New Members

### At Large

Thomas A. Baker  
Brent A. Larson  
Jay M. Todd

### Cedar City

Steven Decker Corry

### Centerville

Rulon G. Craven  
Stewart L. Jacobson  
Roger Watson

### Cotton Mission

Paul A. Furr, Ph.D.

### Eagle Rock

Arlo Billman

### Harmony

Jeffrey B. Carr  
Kori Clemmer  
Bruce Wortmann

### Holladay

Steven T. Baird  
Ed Throndsen

### Hurricane Valley

Gordon Williams

### Jordan River Temple

Ralph 'JB' Hansen

### Lehi

Peter Brooks  
G. Dale Burgess  
John B. Cooper  
Derek Daniels  
Deven Fowler  
Doug Hadfield  
Eric D. Larson  
Jay E. Larson  
Earl Lelegren  
Blair Losee  
Richard L. Phelps  
Ronald V. Smith  
Reed A. Wade  
Pete Woffinden  
Karl E. Zimmerman

### Little Salt Lake

James H. Rasmussen

### Morgan

Clyde Beutler

### Ogden Pioneer

Paul Fearnley Brown  
Hayle Buchanan  
G. Eugene Larkin  
Douglas D. Wheelwright  
Robert Stephen Young

### Ogden Valley

Lyle E. Allen  
Sherman L. Bailey  
Delbert Bishop  
David L. Butt  
Brent J. Christensen  
Ralph G. Christensen  
J. Rodney Clark  
Richard H. Ensign  
Fredrick Froerer III  
Gregory H. Graves  
Marlin K. Jensen  
Paul Jay Newey  
Ray W. Tidwell  
Kent A. Winegar

### Red Rock

Jack Adams

### Settlement Canyon

Verl B. Coates  
B. Wayne Lowry  
Thomas Jeffery Taylor

### Sevier Valley

Larell Bagley  
Hal C. Edwards  
Evan Emmett  
Dean Parsons  
Hal Parsons  
Stewart Shaver

### Upper Snake River Valley

Glen J. Briscoe

## Chapter Eternal

*In loving memory of our SUP brothers who have recently joined their pioneer forebears on the other side of the veil. Pioneer rejoices in the lives of these good men and extends its sympathies and good wishes to families and loved ones.*

Fred Bonilla, Mesa

Stanley A. Gilbert, Bountiful

Val Moore, Olympus Hills

Koarlo Mustonen, SUP National President, 1998

H. Grant Terry, Mesa

## New Grandson Members

J. LaMar Anderson, Gerald R. Bennion,  
M. Lynn Bennion, Randy G. Bennion

## New Life Member

D. Whitney Leary, Salt Lake City



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